JAN 21 1910

THE LUTHER BURBANK NUMBER

# THE NAUTILUS

*February, 1910*

The four essentials are soul-shine, sunshine, good air and nourishing food.

If you want

Your child

To grow up into a sane, normal man,

A good citizen,

A support of the state,

You must keep him in the sunshine.

Keep him happy.

You cannot do this if you have a sour face yourself.

Smiles and laughter cost nothing.

—*Burbank.*

See Table Contents, page 5

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# Nautilus News.

By the Editors.

**Articles on Healing.**

Our readers are enthusiastic over the Cosmic Therapeutics series by Julia Seton Sears, M. D., the last one of which appears in this number.

You will be glad to know we are arranging for more articles from her, on all sorts of most interesting subjects. Be on the lookout.

In our March number you shall have that very practical article by Florence Willard Day, "The True Way to Health, Happiness and Prosperity."

**Spring Thinks.**

Next month we are going to give you a special Forestry Number. As new thoughters we want to help make this world a heaven for angels to grow in.

What can we do through *Nautilus,* I asked myself. What can *every Nautilus* reader do, I wondered.

*Have a Forestry Number,* came the answer, *and tell them what they can all do to help, right now.*

I wrote to Gifford Pinchot and asked him to tell us. He is too busy doing *his* part of the work just now—too busy fending *your* forests and coal lands, and mine, from the onslaughts of Ballinger's friends, the Guggenheims. Taft won't help him, nothing can be expected from a Cannonized Congress. Roosevelt is in Africa. God help Pinchot to keep the robbers off your forest and coal bins, and mine.

But Gifford Pinchot found the right man to talk *practical* forestry to us. In March *Nautilus,* just in time to inspire you for the spring opportunities, will appear "Forest Conservation: Everybody's Business," by Treadwell Cleveland, Jr., who is connected with the forestry service at Washington.

In addition there will be some editorials on supplementary lines. I've been studying on these lines for a long time. And I live in the Connecticut valley, where the mills depend upon water for their power. Every year the low water seasons are longer, the water lower, the mills powerless for longer periods. Too frequently I hear, "I don't know what's to become of us." All because the forests are laid waste, with none to hinder. It makes one *think,* I can tell you. Next month you shall have some of my thinks on this line, and several others.

**More Good Things.**

Among other good things for March we have:—

"Two Easy Aids to Success," a bright, suggestive article by Adelaide Keen.

"Modern Science and Brahminism," by Swami Vyavananda.

(*Continued on Page 2.*)


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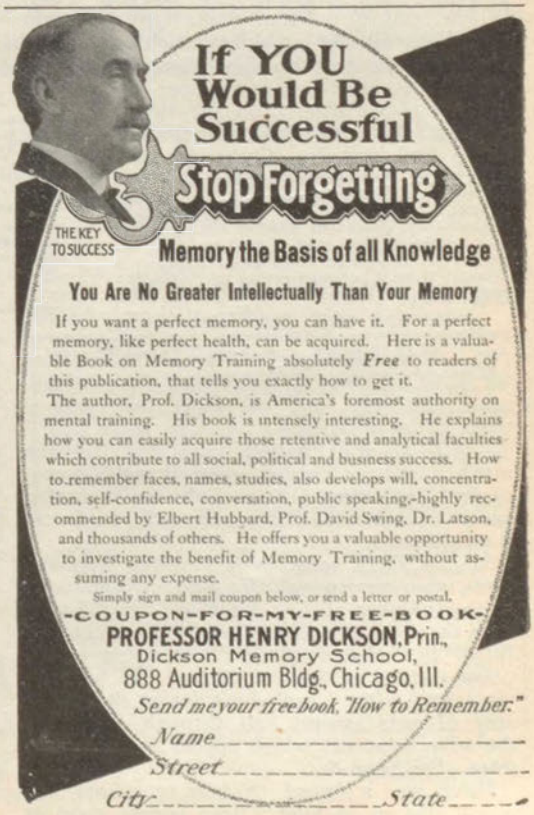
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# THE NAUTILUS.

Vol. XII. FEBRUARY, 1910. No. 4.

CONTENTS:


| | | | |
|---|---|---|---|
| Editorials, | | Elizabeth Towne, | 11 to 16 |
| Three Quatrains, (New Poem), | | Edwin Markham, | 17 |
| The Teachings of Nature, | | Luther Burbank, | 18 |
| Awake, (New Poem), | | Gladys Freeman, | 19 |
| Luther Burbank and His Work, | | | 20 |
| A Letter from Luther Burbank, | | | 22 |
| Four Fates and the Future, | | Ethelind Lord, | 25 |
| Brahminism, | | Swami Vyavananda, | 28 |
| On Being A Good Sport, | | Frank Andrews Fall, | 32 |
| Congratulations, (New Poem), | | Florens Folsom, | 34 |
| The City Shadow, (Serial Story), | | Sinclair Lewis, | 35 |
| Cosmic Therapeutics, | | Julia Seton Sears, M. D., | 40 |
| Lessons in Constructive Science, | | Wallace D. Wattles, | 45 |
| Love Ideal, (New Poem), | | James Guy Burr, | 47 |
| Passing of the Third Floor Back, | | William E Towne, | 48 |
| Briefs, | | William E. Towne, | 49 |
| The Way the Wind Blows, | | | 51 |
| Things That Make for Success, | | | 53 |
| Circle of Whole World Healing, | | | 55 |
| Family Counsel, | | | 56 |
| Little Visits, | | | 57 |
| Anent Books and Things, | | | 62 |
| Nautilus News, | | | 1 |


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## THE NAUTILUS.

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**Adelaide Keen**

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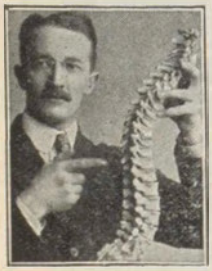
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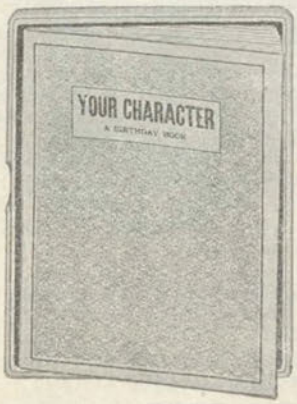
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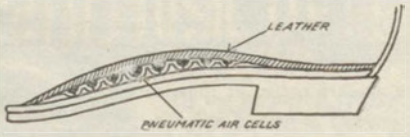
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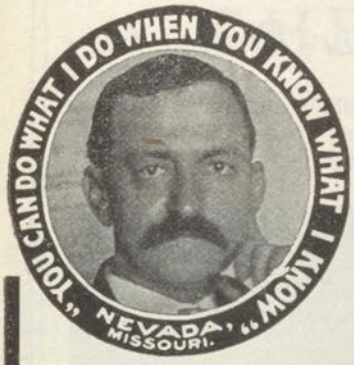
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*"Build thee more stately mansions, oh, my soul;*
*As the swift seasons roll!*
*Leave thy low-vaulted past!*
*Let each new temple nobler than the last,*
*Shut thee from heaven with a dome more vast,*
*Till thou at length art free,*
*Leaving thine outgrown shell by life's unresting sea."*
—Holmes, "The Chambered Nautilus."

# THE NAUTILUS.

*Self-Help Through Self-Knowledge.*

MONTHLY, One Dollar a Year. | FEBRUARY, 1910. | VOL XII No. 4

## EDITORIALS BY ELIZABETH

**The Facets of God.**

Men are the facets of God; each reflecting all the colors of His spectrum. To this end God thought and thinks: that man find himself "an infinite little copy of God," ready to carry thinking still further.

God "gave man dominion" over all things He had thought out up to and including man himself. And with God-conscious man came the end of new orders of creation—after that comes nature plus "art"—plus man's thought and man's work.

Don't you see that God was lonesome, and set to work to *think out* (thought being His only mode of activity) a lot of self-thinking, self-willing people to enjoy living and thinking and loving *with* Him?

I doubt God's knowing in the beginning just how to do this. He had to experiment. All along the way of evolution lie the bones of creatures God thought out and then abandoned for higher forms. These fossil creatures are still preserved to us, that we may see the mistakes God made before he succeeded in thinking out a satisfactory pattern of a man.

But at last He got him made, pronounced him *good,* turned over the remainder of the job to him and rested from his lonely and hitherto unappreciated labors.

**Man and Evolution.**

And then man took up the work of evolution. As the Father had life and will, love, wisdom in himself, *so* had He given to the son to have life, will, wisdom, love, thinking-power in himself.

Then he drove him out of the garden of Eden to *work out* the dominion given him; dominion over every beast of the field and every beast of his own breast; dominion over earth, fire, water and air within and without.

And man has evoluted things apace: it is a far cry from the first fig leaf apron to the ready-to-wear clothing a man buys on sight; from flint-and tinder fires to lucifer matches and Gurney heaters; from cave dwellings to twentieth century mansions and hotels; from wooden sticks to chilled plows; from pine knots to electric lighting; from the spring at the roadside to the springs piped into your kitchen; from the pony express to the twentieth century limited, the telegraph, telephone and wireless; from the log and paddle of Ab to the Mauritania and the Wright brothers; from the stone and spear head to United




Steel and our navy's tour of the world; from the jungle of Eden to a New York of spy-scrapers; from hieroglyphs on stone to the Congressional library and Carnegie; from Adam to Christ, and to Roosevelt, Paderewski, Ben Lindsey, Rockefeller.

It takes man to help God put on the finishing touches. That's what God made man for—to help Him think still farther and better, and to enjoy doing it forever; to make a paradise out of this earth and then conquer the stars.

**If You are Critical.**

If you are critical you can find lots of mistakes man has made in trying to improve the earth. But he is abandoning his mistakes as fast as he can, just as God abandoned reptilian monstrosities as soon as he *thought* beyond them.

And every day we are living better ideas and putting them to use. Every day we are getting better command of ourselves, our wills; every day we are doing better work; every day we are coming nearer together, working more for the good of all than for the good of self.

Surely we are "*growing* in wisdom and in knowledge"—the only way there is for mental creatures to grow.

So, we find man, created in the image and likeness—out of like substance—with God.

**Desire.**

Man and God are now working together to create "whatsoever things they desire." Between them they are daily discovering new and greater things to desire, and daily they are working together to think out and work out those things into being.

God being omnipotence, omniscience, omnipresence; and God being the backer of man, do you think there is any desirable thing that they *cannot* bring into being? Don't you see that with such a backing any man's desire is but the prophecy of its own fulfillment?

What if *desire* is exactly identical with Newton's force of gravitation? What if *desire draws* the thing desired? Haven't you noticed in your own life a hundred, a thousand little cases wherein a desired thing came to you in the nick of time? I have.

Ponder this: *When the desired thing does not come to you or to me, and come readily, it is because something in you inhibits the action of desire;* just as I inhibit the action of gravitation this minute, by holding this paper from being drawn to the ground.

Desire and gravitation are identical, the very same force. The earth *desires* and attracts this paper; I *desire* and hold this paper away from the earth. How can I do this, when earth is so much larger? I do it by *concentration* of desire, not by bulk of desiring atoms. I am an involution of all creation, with power *over* all creation; I overcome all forces below me and by this exercise I develop energy for still greater overcomings.

Whatsoever thing I desire will come to me *just as soon as I can find and remove the inhibiting desire.*




**Counter Desires.**

For desire, gravitation, attraction is inhibited by *greater* desire, gravitation, attraction.

Sometimes another's desire is set upon a thing I desire and his attraction inhibits mine.

But in ninety-nine out of one hundred times it is some *counter desire within me* that keeps me from receiving what I desire; or it is the insulating of any desire-power through *fear*.

In any event it is merely a matter of time, patience and desire-persistence, when I shall be able to *get around or over* that inhibiting desire.

There is absolutely no real ideal in the imagination of any man but will be desire-drawn into expression sooner or later. The millennium that has been desired in all ages is surely being drawn into being.

And in here comes the overcoming of death—the last enemy that shall be ousted by man. The prophets will surely be justified; death will give place to life incorruptible; right here on this earth. Even the material scientists are seeing it now; are seeing what the religionist has always known by intuition.

**Luther Burbank.**

We decided to have a Burbank number of *The Nautilus* for two reasons: *First*, because Luther Burbank is doing one of the great works of the age. Nobody but Ben Lindsey stands equal with him in waking the world to appreciate children as our greatest asset, their breeding and culture, prenatal and post-natal, as our crying need.

All other movements and isms pale into insignificance beside this truth: *One single generation of children rightly born and bred will give us the millennium, and every neglected gutter-snipe gives us hell.*

By a life of breeding plants Luther Burbank evolves nature's law for breeding children. The right crossing in parents; the right environment for the child; this is the gist of Luther Burbank's wisdom, learned through years of patient, loving experiment and study.

*Second*, we are giving you this Burbank number that you may know Luther Burbank as one of us.

I am fequently asked, "What have new thought people *ever done* in the world? What new thoughter *amounts* to anything?"

Here is one new thoughter who does things. There are others. More of them than you imagine. More of the world's real workers find their inspiration in the new thought than the world dreams of. You shall hear of more, all in due time. We have many famous names on our subscription list.

**E. G. Lewis.**

I am having numerous inquiries about the American Woman's League. Our readers want to know what I think about E. G. Lewis and his work. One reader cites me to a rather slurring editorial about the American Woman's League, in a recent *Collier's*.

*The Nautilus* is one of the magazines for which the American Woman's




League takes subscriptions. We are "in on the deal." We are waiting to see how it will pan out. So far we are well pleased with returns.

In spite of what *Collier's* says I have a great deal of confidence in E. G. Lewis and all his schemes.

William and I have been watching this man for several years.

The post office department several years ago tried to put him out of business. He had started a new People's Bank that furnished some sort of substitute for the fractional postal notes and fractional currency, which is used by almost every other civilized nation on the face of this earth.

To the express companies are attributed the malign influence which has kept the United States from having this convenience.

E. G. Lewis provided a very good substitute, and immediately the spoilers of our government started in to squelch him and his bank.

This was in Roosevelt's administration, and it is one of the things that I hold up against Roosevelt.

The post office department fought Lewis to a finish. They brought every means to bear that it was possible to bring.

And it is a well-known fact that even *Harper's Magazine* or any of the big publications in this country, or the big department stores like Montgomery Ward and Sears Roebuck can be ruined by the postal department if the department takes the notion to try putting them out of business. The postal laws are so lax, and so much is left to the judgment of the people who are interested in prosecuting, that even a legitimate business is not safe if the administration determines to break it up.

In spite of this condition, E. G. Lewis *won out on every count.* His business was obstructed for two years. The courts of Missouri and, finally, the Supreme Court, stood by him and declared the government's case absolutely unjust and unwarranted.

The governor of Missouri and many prominent and wealthy people came to Mr. Lewis' aid.

His employes showed the most beautiful confidence in him. When the officers came to arrest him and close up his business on that unjust fraud order, it was on a Saturday. All the employes had just been paid, and every man, woman and child on the place had his pay envelope in hand.

After the affair was over and the building all closed up, the employes gone, and the officers, too, Mr. Lewis happened to open his desk, and there he found a cotton sack in which had been deposited every pay envelope that he had given out in the morning.

Along with these was a little note from the employes saying that they did not want pay for the week, that they wanted him to have the money to help, that they were willing to work for nothing until he could get on his feet again.

This one little fact seems to me a most significant comment on the action of the post office department in issuing that fraud order against Mr. Lewis. No man building on fraud could win such confidence from the people who worked with him every day in the year.




**Since Then.**

That happened several years ago; everything has cleared up and Mr. Lewis is fulfilling his promises as fast as he possibly can; and that is fast enough to look like legerdemain to the rank outsider.

*Collier's* repudiated Mr. Lewis' "schemes" and said he had not been able to keep all his promises, and that any town which had a League Chapter had better get the property into its own name. Mr. Lewis himself puts the property into the hands of the local Chapters just as soon as they have earned it. And they earn it *by turning in subscriptions at regular rates.* Not one cent of money is paid out for these Chapter buildings.

When the post office people held up Mr. Lewis' mail to the extent of $2,000,000, covering a period of two years, Mr. Lewis was not able to keep certain promises he had made in regard to dividends or interest. But that was only temporary, and I understand he is meeting his obligations as fast as possible.

This is the only scheme of his that ever went awry, so far as I have been able to learn, and that prosecution was the cause.

**The American Woman's League.**

I have looked into this American Woman's League plan pretty thoroughly, and it seems to me one of the finest and greatest plans that has been started in this country. It organizes the women for work, but it does it on an absolutely business basis, where everybody gets paid for his work as he does it, and every step of the work inspires to another step.

At University City they have the visible proofs of the wonderful progress made in the way of correspondence schools, and a central college where star pupils may pursue their studies further.

I spent several hours at University City, and met Mr. Lewis himself, and his right hand man, George Crowley. They are both young men.

Mr. Lewis looks like a fair-haired boy in his twenties, and would inspire confidence anywhere.

He is a business genius, nothing more nor less.

Of course, there is always the possibility of *any business scheme going awry.* The postal department may be used by people who want to thwart and crush. Then a panic happens along once in a while, and even if a man is honest, and brilliant, practical and wise, there is always a chance that his scheme *may* be thwarted.

Everybody who invests in a company should take all this into consideration, should count well the costs in case he loses; should be careful that he doesn't put all of his eggs in one basket, unless the basket is his own absolutely.

Mr. Lewis' scheme is a great one, bigger than any other business scheme I know of in this country, better adapted to please everybody who comes in touch with it. I believe that the cosmic forces are with him, and that he will be enabled to fulfill his promises.

Just the same, if I were a poor widow with just $2,000 or $200 in the world, I would *not* put over, say fifty or a hundred dollars in any of his schemes!




Because caution would prompt me to put in what I could spare without injury, in case he *does* fail to keep his promises.

And I would *know* that no matter how faithful nor how much of a genius he is himself, there is always a chance of such failure.

**More Whitewash.**

President Taft has whitewashed Ballinger.

Attorney-General Wickersham has whitewashed Ballinger.

And still the people of the United States persist in believing that Ballinger is black, and not white.

Wherefore, Congress is to take the matter up and apply twelve coats of whitewash. Mr. Ballinger insists upon it. He and President Taft have planned this so well that there is not one chance in a thousand that the congressional committee of investigation can fail to apply the desired twelve good coats of whitewash.

To make things doubly sure, to commit both houses to whitewash, six members of the investigating committee are to be chosen from the senate and six from the house.

To make trebly sure, *Joseph Cannon is to appoint the six from the house, and Vice-President Sherman is to appoint the six from the senate.*

Does anybody in this country imagine for one minute that Cannon and Sherman will not choose men who are committed body and soul to Ballinger and the Guggenheim interests? Of course not.

Pinchot and Glavis are to be blackwashed to make Ballinger's whitewash shine out more resplendently.

Evidently President Taft is hopelessly and wholly committed to "the interests." If you want to know how he became so committed, read Alfred Henry Lewis' articles on "Traveling With Taft," in the December and January numbers of *Human Life*. In the January number is published for the first time the story of Cannon's midnight sneak into President Taft's summer home, at Beverly, last August. With Joseph Cannon were Mr. McKinley, of Illinois, Mr. Hemingway, of Indiana, and Mr. Sibley, of Pennsylvania. The conference lasted until the wee small hours of the morning, and as a consequence Taft's program, as well as his speeches, was revised.

Mr. Taft, like all men of his build, resembles a snowball rolling down hill. Once committed to a policy, he gathers momentum as he goes. He is committed to Cannonism, Ballingerism, and with it to the Guggenheims, who are trying to snatch Alaska. From trying to be neutral, President Taft has evidently become aggressive in his policies, all aiming for the good of these interests.

Whereby President Taft digs his own political grave.

All the interests are bent upon compelling Congress to stand by the foxy Ballinger. Will they do it? Are the insurgents strong enough to upset that bucket of congressional whitewash? Heaven help us if they don't. The Guggenheims will help themselves.

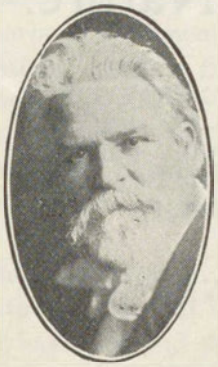
Cannot *you* do something? Cannot you write to your congressman and your senators, and demand that Ballinger be removed, whether he is further whitewashed or not?

They say the bets in Washington are four to one on the Guggenheims.

*P. S.—On January 4 comes the news that President Taft has dismissed Gifford Pinchot and two of his subordinates. Whereby President Taft digs his own grave both wide and deep. The dignity of himself and his office is greater to him than the needs of the American people. He cou'd not wait for Congress to prove whether Pinchot was right in saying that he had based his exoneration of Ballinger on incomplete premises.*

*With this news comes the report of a stinging rebuke to Cannon, by the House, which takes away his right to appoint the six members of the committee which is to try the Ballinger-Pinchot case. President Taft can veto this. Will he do it? He is rolling down hill, and has gathered much momentum. Will he ditch himself on this?*

*Read Collier's for January 8.*



# Three Quatrains

*By Edwin Markham.*

## Eternal Equities.

All the poised balances of God would swerve,
Did men not get the blessings they deserve;
And all the rigorous scales of Fate would turn,
Did men not get the punishments they earn.

## The Ideal in the Real.

While man mounts upward on the starry way,
He must descend into the work-a-day:
While the strong oak is climbing to the sky,
Its resolute roots must ever deeper ply.

## My Church.

Wherever brother hands are clasped and tight
Resolved to battle for the trampled Right,
There is thy sacrament for which I search—
There is my altar, there my holy church.

*Written for The Nautilus.*

# The Teachings of Nature.

NATURES, HUMAN AND PLANT CONTRASTED—A PROPHECY—CHILD A CUT DIAMOND—TO REFORM BEGIN ON THE GRANDFATHER—IS EARLY SCHOOLING ADVISABLE FOR CHILDREN—OVER-EDUCATION THE CURSE OF MODERN CHILD LIFE.

By LUTHER BURBANK.

We are more crossed than any other nation in the history of the world, and here we meet the same results that are always seen in a much crossed race of plants. All the worst as well as the best qualities of each are brought out in their fullest intensities. Right here is where selective environment counts. When all the necessary crossing has been done, then comes the work of elimination, the work of refining, until we shall get an ultimate product that should be the finest race ever known. The best characteristics of the many peoples that make up this nation will show in the composite. The finished product will be the race of the future.

In my work with plants and flowers, I introduce color here, shape there, size or perfume, according to the product desired. In such processes the teachings of nature are followed. Its great forces only are employed. All that has been done for plants and flowers by crossing, nature has already accomplished for the American people. By the crossings of types, strength has in one instance been secured; in another, intellectuality; in still another, moral force. Nature alone has done this. The work of man's head and hands has not yet been summoned to prescribe for the development of a race. So far a preconceived and mapped-out crossing of bloods finds no place in the making of peoples and nations. But when nature had already done its duty, and the crossing leaves a product which in the rough displays the best human attributes, all that is left to be done falls to selective environment.

But when two different plants have been crossed, that is only the beginning. It is only one step, however important; the great work lies beyond—the care, the nuture, the influence of surroundings, selection, the separation of the best from the poorest, all of which are embraced in the words I have used—selective environment.

How, then, shall the principles of plant culture have any bearing upon the development of the descendants of this mighty mingling of races?

All animal life is sensitive to environment, but of all living things the child is the most sensitive. Surroundings act upon it as the outside world acts upon the plate of a camera. Every possible influence will leave its impress upon the child, and the traits which it inherited will be overcome to a certain extent, in many cases being even more apparent than heredity. The child is like a cut diamond, its many facets re-

ceiving sharp, clear impressions, not possible to a pebble, with this difference, however, that the change wrought in the child from the influences without becomes constitutional and ingrained. A child absorbs environment. It is the most susceptible thing in the world to influence, and if that force be applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced, immediate and permanent.

Where shall we begin? Just where we begin with the plant, at the very beginning. It has been said that the way to reform a man is to begin with his grandfather. But this is only a half truth; begin with his grandfather, but begin with his grandfather when he is a child. I find the following quoted from the great kindergartner Frobel:

"The task of education is to assist natural development toward its destined end."

"As the beginning gives a bias to the whole after development, so the early beginnings of education are of most importance."

While recognizing the good that has been accomplished in the early kindergarten training of children, I must enter a most earnest protest against beginning education, as we commonly use the word, at the kindergarten. No boy or girl should see the inside of a schoolhouse until at least ten years old. I am speaking now of the boy or girl who can be reared in the only place that is truly fitted to bring up a boy or a plant—the country, the nearer to nature the better. In the case of children born in the city and compelled to live there, the temptations are so great, the life so artificial, the atmosphere so like that of the hothouse, that the child must be placed in school earlier as a matter of safeguarding.

But, some one asks, how can you ever expect a boy to graduate from college or university if his education does not begin until he is ten years of age? He will be far too old.

First I answer that the curse of modern child-life in America is over-education. For the first ten years of this, the most sensitive and delicate, the most pliable life in the world, I would prepare it. The properly prepared child will make such progress that the difference in time of graduation is not likely to be noticeable; but, even if it should be a year or two later, what real difference would it make? Do we expect a normal plant to begin bearing fruit a few weeks after it is born? It must have time, ample time, to be prepared for the work before it. Above all else, the child must be a healthy animal. I do not work with diseased plants. They do not cure themselves of disease. They only spread disease among their fellows and die before their time.

—From *Training of the Human Plant.*

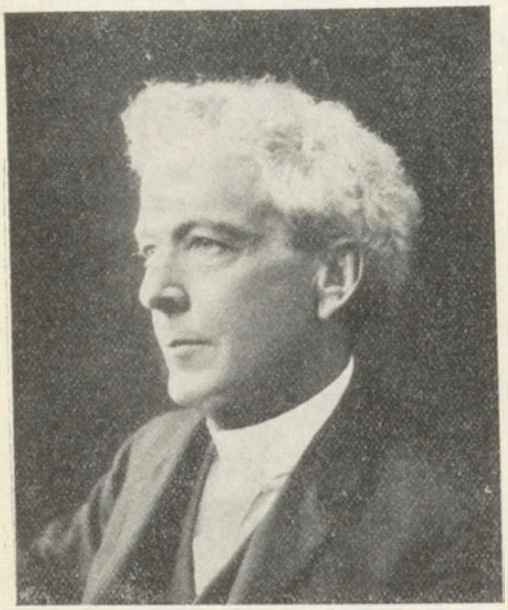
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# Awake!

By Gladys Freeman.

**Open your ears, that they may hear**
**The music that comes from God;**
**The sound of the bird, and the bee, and the flower,**
**The life that quickens the clod.**
**Open your eyes, that they may see**
**The paths that lead to Duty;**
**Open your hearts, that love may fill**
**Your soul with its infinite beauty.**
**For the lilting song of a little child**
**And the whirr of the wild bird's wing,**
**Reveal the love undying**
**In the Heart of everything.**

# Luther Burbank and His Work.



**Luther Burbank.**

Luther Burbank was born in Lancaster, Worcester County, Mass., March 7, 1849. Of an ancestry which arrived in America during the seventeenth century, English and Scotch with a distant and slight admixture of French, Dutch and Welch, reared in a typical New England home, the large brick house yet standing amid the picturesque scenery of one of the most beautiful of New England towns, the thirteenth child of a family of fifteen.

His father, a farmer and brick manufacturer, was a scholarly man and a great admirer of Emerson, Webster, Sumner and other scholars of the time. The mother possessed an intense love of nature, which, no doubt, was inherited by her son.

Luther was educated in the district school and later in the Lancaster Academy. At the age of fifteen he was apprenticed in the Ames Plow Manufactory at Worcester, Mass., where he was employed several summers, attending the Lancaster Academy during the winter months. He possessed mechanical and inventive ability and might have remained in mechanical pursuits had not his health demanded an out-of-door life. For a time he studied medicine, but after the death of his father, began seed growing and market gardening in Lunenburg, Mass., where in 1873 the now famous Burbank potato was originated by him.

In October, 1875, he removed to Santa Rosa, Cal., for a time working as a gardener and collector of native seeds for American and foreign firms. In 1877 he established the Santa Rosa Nursery which gained such a reputation for reliability, that in ten years he was doing a very profitable business of over $16,000 a year. In the spring of 1888, he sold the nursery with one-half of the stock, and having previously purchased ten acres near Sebastopol, Cal., was able to devote his entire attention to experimental work, to which he had already given considerable attention.

As early as 1884 several new plums had been imported by him from Japan. The introduction of the "Burbank" plum was followed by the production and introduction of many new fruits and flowers.

These productions were sold to leading nursery and seed firms, as the experimental work left no time for the retailing of productions. Mr. Burbank soon found that the expense of carrying on such an extensive work was grad-

ually but surely exhausting the small fortune he had accumulated in the nursery business. He would, no doubt, have been compelled to discontinue his large experimental work, in part, at least, had not the Carnegie Institution of Washington, D. C., seeing the great value of scientific data here available, made arrangements by which the work could go on and scientific records be secured. In 1904 a grant of $10,000 a year was provided. Since that time the work has been greatly amplified and extended.

More new fruits, trees, plants and flowers, of world-wide acknowledged value, have been produced by Mr. Burbank, than by any experimental station, either of private or governmental control in the world.

The Burbank potato has displaced nearly all the old varieties. In 1908 there were some 14,000,000 bushels raised in the Rocky Mountains and the Pacific Coast states alone.

Other successes of his are plums, plumcots, prunes, crimson winter rhubarb, the Logan berry, the yet newer Himalaya berry, the wonderful spineless cactus that will redeem the desert, the rapid growing "Royal" and "Paradox" walnuts, the beautiful Shasta daisy, crimson escholtzia and the Burbank canna.

All these except the spineless cactus are already producing wealth for thousands; and it is only a matter of time when many more of his productions will prove themselves in terms of human appreciation and cash.

In summing up his work the *Rural Californian* says this of Luther Burbank:

*"In conclusion, allow me to say that if Burbank had never introduced a single new plant to gladden the hearts of mankind, he would nevertheless be a benefactor, for he has created a spirit and an incentive in others similarly inclined, in all parts of the globe, to advance the horticultural interests much beyond the ordinary. His indomitable will, determination to succeed, no matter how insurmountable the obstacles apparently were, should, now that he has fully demonstrated his abilities, be the cause of his receiving the encouragement and endorsement of the public so that in the years still allotted to him he may continue in his great work, and when he finally does lay aside his burdens, he may look back with a feeling of pride in having accomplished much that shall be of lasting benefit to the human race."*

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# The State and the Citizen.

By F. Milton Willis.

**Theoretically the State is the eject of the rational will of the citizens, the approximate expression of their reason in the form of constitution and statutes. Consequently the citizen is limited or subordinated by no external power, but only by his own idea of right; for in obeying the laws he is but conforming to his own reason, and in breaking the laws he is acting against his reason, which perhaps re-acts upon him in the shape of punishment—by imprisonment, say —for his correction and the rousing of penitence, which is but the reinstatement of his reason.**

# A Letter from Luther Burbank.

INTIMATE FACTS ABOUT HIS DOINGS—HIS OWN STATEMENTS AS TO HIS LIFE AND WORK—WHAT NEW THOUGHT HAS DONE FOR HIM—HIS CARNEGIE ENDOWMENT EXPLAINED—GOES TO CHURCH "ONCE IN TWO YEARS."

Your highly esteemed letter of November 19 received in due season, but alas! there are only twenty-four hours in each day, and although I have had two and sometimes three stenographers, it is impossible to think of keeping up with all my correspondence, as much of my time is taken up by visitors from all over the world, and my most exacting business demands with its many acres and fourteen to twenty-six hands, a great amount of the closest possible attention which it is possible for man to give his work. Besides this I have a steady stream of applications to lecture, to write, to travel, etc., for various purposes and propositions innumerable from foreign countries, governments, kings, princes, etc., etc. This only gives you the faintest idea of the pressure I am under every day, Sundays and holidays included, and even this cannot convey to you any faintest idea of the facts.



**View of the old vine covered home. Here Mr. Burbank dictates to stenographers each day on the books being prepared for the Carnegie Institution and the Cree-Binner Publishing Company, therefore called the "Pumping Station."**

For the past forty-five years I have been a most diligent student of new thought, psychic influence, and medical lore and similar matters. This all to show that your experiences, which come so direct, appeal to me as much as any-

thing I have ever read on the subject, and they highly pleased all of us. I thank you for the privilege of reading this.

The trouble with much of the new thought is, in my opinion, that it is very crude and impractical, and acres of this kind of stuff which I have read might better never have been published if any benefit to humanity was desired. Much of it I think is written as space fillers and to produce an income for the writers. Now I have given you my plain ideas of the facts of the new thought in brief, but you can very well know that they are crude enough given in this offhand way, and with all the shadings left out which go to make a true picture.

I could name a score of so-called new thought books which have done, no doubt, great good, but, as I have said before, I think that much of the new thought healing methods are still in a very crude state and will be reduced to science only by the study of many minds in different directions. You are exactly right. The people *are* by discussion arriving at the foundation facts and any one who is doing good work in any direction should be encouraged by all who wish to leave the world a little better for having lived in it, than when they came into it.

As to writing an article for *The Nautilus* nothing would give me more pleasure. * * * If you could see the great stacks of unanswered letters of a similar nature from newspapers, magazines, and requests for lectures from the different colleges, universities and associations, you would see how impossible it is for me to think of writing any more than I am writing in this briefly sketched letter. Money considerations are nothing whatever to me at the present time. All I desire is to wiggle out of all the work I possibly can in order to do more important work; and I do a great deal of wiggling I assure you, for which I have from ten to thirty helpers to help me wiggle.

It would be pleasing to me that your splendid journal should have a Burbank number.

I need not tell what, perhaps, possibly I have told you before, that the Carnegie Institution takes up an hour of each day in dictating for a ten-volume cyclopedia in regard to my experiments; that another publishing company are harassing me for copy for six to ten volumes for them.

As to my health, I am glad to tell you about it, as you desire. I was a frail, nervous child, and had a sunstroke and various other matters which nearly wound up my existence about the time I was twenty, but this, no doubt, with the study of medicine, new thought, and such matters may have lengthened out my life in the end, for I had to learn one thing—that is, *to take care of myself*, and I have never failed to take as good care as possible of myself from that time to this. My health and ability to work has increased steadily for the last forty years, so that now I am able to turn off more work in a month that I could ever turn off at twenty-five in a year and work less hours, for during my life I have put in all the hours in serious work that strength would allow and sometimes have gone greatly beyond this.

As to my living outdoors a great deal, as you mention, I used to live outdoors and work with my men for health and happiness' sake and to observe the experiments as they progressed, fully six, or seven or eight hours a day. I have the last few years, owing to the tremendous interest taken in my work by all classes of human beings, from all countries and from all climates, had to spend a large part of my time writing and talking indoors. This I find does

not agree with my health by any means, yet I manage to keep as healthy as most business men.

As to society of any kind, I gave that up long ago. I go out to a lecture or to an entertainment perhaps four or five times per annum, go to church about once in two years, and rarely take a vacation, and to pay for this I have to take an extra pull about a month, for every day that I am gone, to catch up.

I am not financially obliged to do anything as my tastes are extremely simple, and can make ten thousand dollars per month lecturing, if I were willing to leave my present work, which I think not best to leave at present, as it is just culminating in trees, fruits, plants and flowers which will be of tremendous and far-reaching value to the human race.

Would like to make it clear that the Carnegie people do not *give* me $10,000 a year as a gift, by any means. The avowed object of the trustees was "to capture Burbank for the benefit of science," as my work had not been described in its scientific aspects heretofore, and I dictate daily through a large portion of the year—the first volumes will probably be published within a year or so by the Institute. The payments made me are to allow me to have time to leave my ordinary work and to pay the help which is necessary to carry on further scientific experiments for the benefit of the Carnegie Institution. This, many people do not understand, and imagine the money is thrown into my lap for my own personal use,—none of which is, under any circumstances used for such a purpose.

It was not my desire to receive this fund, but some of my friends who knew the value of my work, here in California and Washington, D. C., obtained the grant for me, and I accepted it with many misgivings, and really, at the present time, I feel that it would have been far better for my own personal happiness if I had never had anything to do with it, for it has changed my line of operations quite considerably and has made me thousands of envious persons among horticulturists and florists, who, if they knew the facts, would send me blessings rather than cursings, which they seem disposed to do. But no damage is done to anybody. It is natural for people to be envious and especially of a person who is somewhat prominent in their eyes and engaged in the same line of work. These envious people have brought out some facts, and *facts* are all that is of any value in the end, and are the only foundation for anyone to build on. False statements are made like smoke,—disagreeable at the time, but not affecting the foundation.

Good-bye for the present!

Faithfully yours,

(Signed) Luther Burbank.

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***"Time was is past; thou canst not it recall;***
***Time is—thou hast; employ the portion small.***
***Time future is not, and may never be;***
***Time present is the only time for thee."***

# The Four Fates and the Future.

LUTHER BURBANK AND LELAND STANFORD—TWO REALLY GREAT MEN—THE DREAM OF LELAND STANFORD—AN ARGUMENT FOR LUTHER BURBANK'S ADMIRERS—THE COMING TEACHER'S SLOGAN—HOW TO GET THE FULLEST OUT OF BODY, MIND, SOUL.

By ETHELIND LORD

There are, out of many, two men in particular who have been blessed with the vision of the possibilities of life, and through plain, practical, every-day work have realized it. They have *idealized the process,* step by step, to glorious consummation, and have thus done incalculable good to the race, and glorified the future of the world.

Leland Stanford has dropped his work here, and passed on, but not until he had demonstrated not only possibilities, but unalterable facts in his dream of a finer type of horse than had ever before existed.

"This horse should be handsome, clean-limbed, intelligent, docile, strong and swift. These traits were to be not those of one horse alone, a member of a favored equine aristocracy, they were to be bred in the bone so that they would continue from generation to generation the attributes of a special common type of horse. And with this dream ever before his waking eyes, he invoked for his aid the four twin genii of organic life; the four by which all the magic of transformation of species has been accomplished either in nature or in art. And these four once in his service, he left to their control all the plans included in his great ambition.

"These four genii or fates are not strangers to us, nor were they new to the human race. Being so great and so strong, they are invisible to all save those who seek them. Men who deal with them after the fashion of science give them commonplace names—variation, heredity, segregation, selection.

"And in the final result, the horses which were left were the horses of Leland Stanford's dream. The future of the breed was fixed, and fixed at the beginning by the very framing of the conditions under which it lived. It is variation which gives better as well as worse. It is heridity which saves all that has been attained—for better or for worse. It is selection by which better triumphs over worse, and it is segregation which protects the final results from falling again into the grasp of the general average.

"In all this, selection is the vital, moving, changing force. It throws the shaping of the future on the individual chosen by the present. The horse which is left marks the future of its kind. The history of the steed is an elongation of the history of those who are chosen for parentage. And with the best of the best chosen for parentage,

the best of the best appears in the progeny.

"And this story is true, known to thousands of men. And it will be true again just as often as men may try to carry it into experiment. And it will be true not of horses alone, for the four fates which guide and guard life have no partiality for horses, but work just as persistently for cattle, or sheep, plums or roses, callas or cactus, as they do for horses or men. From the very beginning of life they have wrought untiringly—and in your life and in mine—in the grass of the field, the trees of the forest—in bird and beast, everywhere we find traces of their energy." (David Starr Jordan.)

With these same four genii, the second man, Luther Burbank, works unceasingly, and has done much to set the world thinking about the possibilities and the wonders of Nature and of Life, and has demonstrated the limitless extent of accomplishment in the plant world, if set about with patience, love and understanding.

Horticulturists say sneeringly, "He has done nothing we could not do." This is true, in a very limited sense, for Burbank, the Wizard, has only followed Law—but he has followed it with such keen insight, such marvellous understanding, such intuition and skill as is vouchsafed only to the "hundredth man" who loves his work with heart and soul, who knows no tiring, and recognizes no failure.

None of his would-be detractors have done what he has done, yet they claim they could. Surely it would be worth while, even from the commercial standpoint, to follow in the footsteps of the man who gave to the world the Burbank potato and its prototypes, worth millions of dollars annually, and presented at a time when disease seemed eliminating the potato; who has done miraculous things with fruit trees and brought chestnuts into bearing in eighteen months; who has bred the thornless cactus to a point where it bids fair to make the desert lands do more than blossom as the rose, whose only yield is beauty; who has added untold profit to the labors of the grower of small fruits; and who has, in the world of flowers, played with God's laws with almost the wisdom of the Creator himself, and produced what have hitherto been deemed impossible results.

Luther Burbank has the Vision of Life, keeps it ever before him, and works steadily, unhastingly as Nature works, but as relentlessly and unerringly, and above all, lovingly.

To love one's work—is that not the secret of all success, the soul of all endeavor? And Burbank's work, great as it is, far-reaching in its scope, is only a beginning, and points the way to things of greater magnitude and untold value to the race. There may never be a second Burbank, a man with the exquisite delicacy of touch which recognizes through the little brains in the finger tips truths that are sealed to the grosser senses of the ordinary worker, but his work will not end when he leaves it, for what he has accomplished through selection and environment in the plant world, has opened the eyes of thinkers to the possibilities of the human race.

"Greater things shall ye do," said Jesus. And the Masters of the world, who see the vision in its entirety, realize that to them is given the actual accomplishment of but a small portion. Theirs to lay the foundation firmly on solid rock, to but hint, perhaps, at the superstructure, and then leave it to other hands to carry onward. For no man liveth to himself alone, and the

vision, if true, is for others—not in any limited or personal sense, but for the race as a whole.

And with the aid of the four invincible genii there will some day arise one who will do for mankind what Leland Stanford did for horses and Burbank for horticulture.

His gospel will be for all who are enhungered after righteousness—which is right thinking and right living. He will show us that we are never too old, if real desire backs us, to renew the tissues of the body, change the chemistry of the blood, conquer fear and disease, and alter environmental conditions. And all by perfectly natural and normal means — right thinking, right breathing, proper combination of foods, muscular activities consciously functioned for the rousing of deadened brain centers, the whole body put in order so that the tremendous vitality of the universal forces may manifest through it in harmony and beauty.

"Normal growth, yet unlimited growth in accordance with law," will be the slogan of the coming teacher. "Work with the law, and cease to waste your time and your puny strength in opposing it." He will preach the gospel of the rounded life, the balanced development of all the attributes of life, and exemplify the theory that what you wish others to be you must first express in your own life and your own body.

Life and the joy of life—life in its fullest and most perfect expression, will be the content of his teaching, and in this teaching will be perceived a wonderful breath, a summing-up, an imaging, which will give as result not the experience of belief of an individual alone, but the experience and the knowledge of the race, uniting in its precepts the Greek and the Christian ideals. The love of the Christ-teaching, combined with the belief that the perfect body is but the instrument of the perfect soul; that there must be harmonious mental and physical development for the higher spiritual ends, and that this transcendent unfoldment and perfection of self, this ultimate of self-realization, is not alone for the sake of the individual, but for the race as a whole.

It is not by ignoring or denying the earthly tabernacle that we gain results, but by making it clean and sweet, strong and healthy, that it may properly adapt itself to the uses of the Spirit which dwells therein.

The soul is perfect—but it is a common axiom that the better the media of expression, the better the results. The more perfect the body and all the physical conditions, the more highly sensitized that body becomes, and the greater and better and more far-reaching the expression of the soul. Soul IS perfect—but it cannot express perfection through a diseased body or an unbalanced mind. We are in very truth the temples of the living God—but how defiled, how gross, how pitifully inefficient and inadequate.

The soul is *eager* for expression, longs for it, seizes every opportunity to manifest which we allow, but it is no more possible for it to have free or full expression through an impure body, sodden and heavy and sluggish, than for the electric current to manifest perfectly over an iron wire, or the divine accord of music to sound from an instrument out of tune.

The body *first*—make it as perfect an instrument as possible, for on the healthy body depends the clarity and sanity of the mind and the manifestation of the spiritual forces.

Body, mind, soul—the great triumvirate, each absolutely and inalienably

necessary to the other. The soul needs, wants, *must have* the body, for the body is the sheath of the soul, its covering, its envelope and protection; were this not so it would have been discarded long since, as we discard any wornout or useless thing. The brain in this wonderful body is the receiver and distributer of energy and embodies the consciousness, without which soul is helpless as far as expression is concerned.

And it is expression, life and more life, for which we long; life of which the soul is enamored; and life is motion, outward, onward, upward; ever seeking, ever giving, making a channel of the physical for the transmission of its divine energy, and only leaving it when the channel becomes clogged beyond retrieving; then the soul wearies of the unequal contest—and we die.

So to live that the divine life finds its fullest, freest, truest expression in us—here and now—is not that a vision worth realizing, worth working for?

# The Oriental Religions and What They Can Teach Us.

By SWAMI VYAVANANDA.

BRAHMINISM—ITS SCOPE AND MEANING.

All religions are true—and all religions are false. They are true because all are based upon certain great fundamental principles, upon certain great spiritual laws: they are false because these great fundamental truths are necessarily modified if not quite overlooked, in the effort to systematize and ritualize them into a "church."

The Buddhism of today with its various schools and factions, its hair splitting subtleties, its acrimonious controversies, is not at all representative of the doctrines taught by its founder, the Great Lord Buddha. No more do the religious systems collectively known as "Christian" embody a faithful representation of the pure and beautiful teachings of the Supernal Seer of Nazareth. Even the Taoism of the present day is a much degenerated, much distorted travesty upon the teachings of Lao Tsze, the Great Founder of the "Way of the Tao."

THE MASTERS SAW THE TRUTH.

The Masters saw the Truth, simple, broad, clear, illuminating—the truth that gives samadhi, freedom, that destroys our illusions, the maya of sensuous misrepresentation, and that confers ynana, the pure knowledge of all things.

The Masters, possessing ynana, saw the truth and taught it. But those who came after, the apostles, the disciples, the priests, the church fathers, the scribes and commentators—they were not content with the great truths taught by the Masters, but deemed it necessary to invent ridiculous "miracles," to devise meaningless rites, ceremonials and mummeries, to impose penances and punishments—in short to establish a corporation, a "system," in other words, a church. Such systems have

always failed, and must always fail. There is not health in them. But ecclesiasticism is not Christianity, any more than table tipping is spirituality, or the rope trick true Yogiism. Those who worship rites and ceremonials, who "bow down to images," graven or mentalized, those who follow the form ignoring the spirit—all such are deceived and are wandering in the gray realm of maya, from which they shall not escape until many, many rebirths and deaths.

BASIC TRUTHS HAVE BEEN VULGARIZED.

The pure, ineffable teachings of Brahminism, the wisdom religion, have been vulgarized in the same manner as the teachings of Zoroaster, Lao Tsze, Jesus of Nazareth and Buddha. If you today ask of the average Hindu professing Brahminism what his religion really is—what Brahminism actually means to him, he will plunge into a garrulous, vertignous, long-winded sequence of inchoate phrases, most of them inconsequential and without a particle of meaning, the rest filched from Buddhism, Mohammedanism or Christianity. Of the actual meaning of Brahminism, of the stupendous truths upon which this great wisdom religion is based—of these the average Brahman knows nothing. If you ask a sage, a true vipra, one born and bred in Brahminism, he will smile and be silent, or pacify you with a phrase. He knows that he cannot explain—in which respect he is wiser than "the present scribe."

THE FOUNDATIONS OF THE BRAHMINISTIC THEORY.

And now let us ask what are these great truths which form the basis of Brahminism? To answer this question fully and intelligently to a western inquirer is quite impossible; and this for two reasons: First of all many of the basic concepts of Brahminism are in the absolute, and being entirely outside of the domain of relativity, in which the practical man normally "lives and moves and has his being," these concepts cannot be verbally expressed to him, or apperceived by him. To gain such knowledge the student must develop another and higher stratum of consciousness. And the great subject of superconsciousness—what it is and how to achieve it—that, as my Anglo-Indian friend, Mr. Kipling, would say, "is quite another story."

Another reason why it is difficult to impart to the western thinker even an approximate conception of the basic doctrines of Brahminism is one of linguistics. Even for the more appreciable of the Brahministic doctrines there are, in many cases, no verbal equivalents in the jargon of the hearthstone, the work shop, the drawing room and the market place. For the esoteric truths of the "wisdom religion" there are no words.

In spite, however, of these difficulties, conceptual and linguistic, I shall attempt herein to give you some general idea of the more obvious doctrines of Brahminism.

BRAHMINISM IS RELIGION AND SCIENCE.

In the first place it must be understood that Brahminism is not merely a religion, like Judaism or a system of ethics like Taoism. Brahminism is at once a cosmogony, a cosmology, an ethics, a philosophy, an ontology and a theology. That is to say its teachings embrace an account of the history and structure of the universe (cosmology and cosmogony), a guide to personal conduct (ethics), the reasons for such rules of conduct (philosophy), a revelation of the soul of man (ontology) and a statement as to the nature of God, Brahm, and His, Its, relation to man

(theology). In this bit of writing I shall try to explain some points of the Brahministic cosmology and cosmogony, leaving other phases of the subject for later articles.

Putting it very briefly Brahminism is a pure Pantheism but not at all a Pantheism in the sense in which that much abused term is used in the West. Pantheism, in the Brahministic sense, means not "the world is God," but "God is the world"; God is not only the Creator but also the actual material out of which the universe was created. Thus Brahminism is a monism in strict concurrence with Taoism and in contradistinction to Judaism. In fact I may remark, en passant, that Judaism has no cosmology or cosmogony worthy the name. The Jewish prophets, even in the height of their splendid powers, had but the crudest notions concerning the history and construction of the universe. Their philosophy was a rabid dualism, recognizing two entities—God and the matter out of which God made the world.

The reference in Hebraic literature to the four corners of the earth, to the rising and setting of the sun and moon and to the installation by their anthropomorphic deity, Jah-Veh or Jehovah, of these luminaries in the firmament for the convenience of man (Genesis 1, 14-18)—these references exhibit, as nothing else could, their entire ignorance of cosmology.

### THE TWO GREAT CONCEPTIONS OF BRAMINISM.

Two basic conceptions dominate the cosmology of the Brahmins. One is the idea of alternate expansion and contraction; the other is the idea of the circle or ellipse. Thus the universe, according to the Brahmins, begins as a conceptual point in space. Within this point there exists in a nascent state the essence of all matter. This matter beginning to revolve gradually extends as a vast whirling sea of what you call nebula revolving in huge spirals farther and farther from the central point.

Certain portions of the nebulous whirling matter become detached from the great mass and begin independent revolutions of their own. Other smaller segments are in time detached from these, and become, in turn, independent whirling bodies, eventually with satellites of their own. Thus the universe at present is a vast mass of matter (prakriti and more refined forms of matter such as ether, prana and manasa)—a vast mass of matter whirling in an inconceivably complicated but physically consistent system of cylic and elleptical paths. This it will be seen is in entire concurrence with the comparatively recent discoveries and deductions of your famous and far-seeing Western philosophers, Kepler, Copernicus, Newton and Galileo.

### THE MANVANTURA OR "DAY OF BRAHM."

Now after this whirling mass of matter called the universe has expanded to a certain diameter, has spread out in widening spirals under the influence of what you would call "centrifugal force;" there occurs a moment when the centrifugal push is counterbalanced by the centripetal pull, the attraction toward the center, toward the mysterious point in space already mentioned.

From this moment onward the vast whirling mass of suns, stars, planets, moons and satellites grows smaller and smaller, until, after countless trillons of trillions of years, the expansion and contraction finished, the universe finally becomes again a point in space and the Manvantura is completed.

### THE PRAYLARA, THE INEFFABLE "NIGHT OF BRAHM."

And then for an uncountable time begins the Praylara, the glorious "Night of Brahm." This Praylara is the period during which Brahm, the One, fully re-achieves his Oneness. For all that is, or was, or is to be, is concentrated in Himself, in that infinitesimal point in space; from whence, after an unmeasurable period shall again occur the revolving, the alternate increasing and decreasing spiral windings of matter which constitute the next Manvantura, the Day of Brahm.

### THE MYSTIC "POINT IN SPACE."

Now just a few words about the Brahministic conception of the state of the universe during the Praylara, the Night of Brahm, the time when all matter, all consciousness, all spirit, if you like, are through infinite concentration reduced to a point in space. To cognise this idea of a point in space containing the entire universe—to imagine this by a process of mere intellection—is quite impossible. To attempt to explain it in terms of relativity would mean to soon be lost in a maze of linguistic subtleties, of paradoxes, of apparent contradictions. It is one of those "spiritual things" which, as the great Roman philosopher, Paul of Tarsus, said, "Must be spiritually discerned."

Perhaps, however, this much may be made clear: During the contraction period of the Manvantura the universe whirling in ever-decreasing spirals has become smaller and smaller, denser and denser, more and more concentrated; and this process continued infinitely means that ultimately the universe is reduced to a mere point in space (Rajahva).

Now (and here is the mystery) this point in space is a sheer abstraction—a thing which, like the luminiferous ether recently accepted by your own scientists, has no ponderable existence. During the Praylara then it may be said that, in one sense, there exists nothing, in another sense there remains all things in a state of infinite condensation—in absolute repose—in Rajahva, a point an abstraction.

In this state of repose Brahm remains for an infinitude of time; if one may speak of "time" when time has stopped. "A million years are as a day." And then begins another spiral expansion of nebula, another Manvantura during which Brahm shall expand Himself, Itself, into that material universe; with certain small parts of which we are familiar.

As an explanation of the Brahministic cosmology all this is, of course, absurdly incomplete and fragmentary. It will, however, give some indication of the superb energy, scope and daring of those Masters who at a period antedating European civilization by thousands of years formulated that history of the Universe which those Europeans are so slowly and laboriously acquiring today.

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***Let us glide noiselessly forth;***
***With the key of softness unlock the lock—***
***with a whisper,***
***Let ope the doors, O soul.***

*—Whitman.*

# On Being a Good Sport.

"FUNERAL NOTES"—A NEW NEW YORK IDEA—SOME INTERESTING HEART INTERESTS—CHEERFUL LOSERS—WHAT A "GOOD SPORT" IS.

By FRANK ANDREWS FALL.



A few hours after ex-District Attorney Jerome had lost a famous case, a swarm of busy reporters came buzzing 'round. Hoping to draw out a column or so on how it came to pass, they failed to get even half a stick, for William Travers put them off with eight words: "Nothing doing today, boys. *Not a funeral note.*" The District Attorney doubtless realized that he was quoting from a familiar poem, though the fact may have been lost on the reporters. What he did not realize was that his remark would later serve as a text for some new thought paragraphs in *Nautilus*.

There is another New Yorker who has apparently adopted "Not a funeral note" for a motto. Reared in the refined comfort of a Southern home, she was fairly into the twenties when reverses came to the family and she had to face the problem of making her own living. Did she mourn and complain? Not a whimper. She got busy studying stenography.

Leaving the old home in tidewater Virginia, S. struck out for the city. Her pluck and her courageous bearing helped her to secure work, and she has never been without it since. Out of her stenographer's salary she has paid her bills for room rent, board and sundries; kept herself neatly, though of course inexpensively gowned; enjoyed an occasional outing in the country or an evening at the opera or theater, and best of all, has been able to go back once in a while to the old home, taking some little gift from the city for each of the younger brothers and sisters.

Similar, and yet so very different, is the case of E., who came to New York at about the same time S. arrived. From the point of view of independence E. is as well off, for she has earned a good salary and saved some of it. But she has never learned to cut out the "funeral note," and that fact has given her life a very sombre tinge. S. never tells her troubles to anybody. E. tells hers to everybody who will listen. As a result, S. has many friends, and E. a few who stick to her on account of pure sympathy.

The friends of S. often call her "a good sport." She lives in one room on the top floor of a downtown boarding house. But she makes no apologies,

draws no invidious comparisons and wastes no time in dreaming over what might have been. She entertains her friends in her one room with all the grace of a queen. She is simple and unaffected in manner and speech, and such a person in this extremely stagey day and age is worth going miles to see.

Well, it's good to meet people who bob up serenely no matter how often the billy-club of fate bowls them over. And don't you hate to have to be in the company of those who take bad fortune seriously? What a terrible misfortune it is to be a poor loser! That reminds me of a tennis match.

It is the old case of the North and the South. The final match in the tournament to decide the championship in doubles is on. The team from the South has won the first two sets but has lost the next two, weakening before the fierce attack of the Northerners. The deciding set has gone to four all. South has the service. The server makes a double fault; then another. Then he loses his temper, and with it the match, for the man does not live who can give way to anger and show championship form in athletic sport at the same time.

Now watch the losers. The server, whose poor playing started the trouble, turns abruptly and walks hurriedly off the court to the clubhouse locker-room. But his partner goes up to the net, offers his hand to the champions and looks them straight in the eye as he says: "You sure were too much for us." His manly way of meeting defeat took most of the sting out of it. But the other poor chap's remorse was bitter when he realized that to the losing of the match he had added the far worse disgrace of branding himself a cad in the presence of hundreds of people.

The marks of a good sport in any athletic game are easily recognizable. In golf, he plays his ball exactly where it lies, and carefully observes every rule safeguarding the rights of his opponent and other players on the course. In tennis, he never calls a ball "out" if there is the slightest doubt about it, preferring the loss of a point to the loss of his self-respect. In baseball or football he keeps constantly in mind the fact that he is a gentleman, and gives his opponents credit for being as well bred, no matter how keen the competition or how great the temptation to resort to questionable methods of play.

Not that the athletic fields have a monopoly of the good sports. Far from it. Every mother who is uncomplainingly denying herself for the benefit of her children is a good sport. So is every father who pinches and saves and wears shabby clothes so that John may go to the Tech. So is every physician who cares for the poor and takes for pay the satisfaction of helping somebody. And the nurse who "turns night time into day time," but without the recompense of good fellowship or "the good song ringing clear." And the school teacher who mothers hundreds of children to their everlasting benefit, but herself is mother to none.

Bless you! The good sports are as thick as mosquitoes in Jersey, if we only knew it. Just listen to this. Up in Harlem there was an accident which left a poor woman sightless. Her husband cared for her tenderly, read to her, and took her out to walk and ride in the fresh air. But he became suddenly ill, and died a short time after his wife's accident, leaving her entirely alone. His presence and his cheery care of her had made her happy, even in her blindness. But after his death she spent many a sad hour alone in her endless darkness, wishing that she might have gone on with him.

One afternoon a friend came to visit her. The unfortunate woman spoke pathetically, but not complainingly, of the long hours she was compelled to spend alone with her thoughts.. "If people knew," she said, "how lonely I am, would they not help me to be cheerful, or do they not care?" The friend said that she would find out, and went about it without delay.

She wrote a letter stating the facts very plainly, and had it inserted in one of the evening papers the following day. Within twenty-four hours of the time of publication, she received more than eighty replies from men, women and children who offered their time and services without recompense.

A young man wrote: "I shall gladly read to your friend for an hour or so each day. I am familiar with several languages. Please tell me which one she speaks so that I may select the right books."

A music student said: "Does your friend enjoy music? If so, I will play and sing for her as often as you think she would like to have me."

A wealthy society woman living on Riverside Drive wrote: "If you will tell me at what time of day your friend would enjoy a ride in Central Park, I shall be glad to call with my carriage and take her out." Others came and brought flowers, and kept the rooms fragrant with them from day to day. And the poor blind woman came to believe that people did care, and that there were in bustling, greedy, materialistic old New York scores and hundreds of those kind hearts which are "more than coronets."

Restriction of race, color or previous condition of servitude do not seem to apply in the realm of good sports. One of the best I know is a charming old lady well into the seventies, whose white cap is still seen among the trees, where she continues with undiminished pleasure her lifelong studies of bird and animal life. Another is a little chap of five, who shares his candy pennies with the poor boys of the East Side, though his fondness for sweetmeats is almost without parallel.

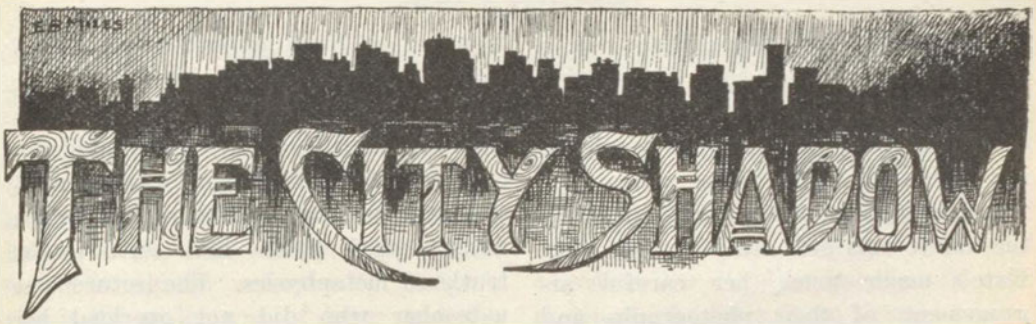
Examples might easily be multiplied, but when an article has become as long-winded as this is, multiplication is a dangerous operation. It remains, therefore, to hang up the 'phone right here and now, in view of the twentieth century Beatitude, "Blessed is the man who is brief, for he shall be asked to speak again."

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## Congratulations.

By Florens Folsom.

**If some day they should tell you, "You're a Genius and a Saint!"**
**The best response for you to make is simply this: "I AIN'T!"**
**If some day they should offer to "chair" you around,**
**Remember that old fable of Antaens and the ground.**
**Pedestals are shaky and crowns have ragged rims;**
**And the Crowd is just as chancy as when singing Caesar hymns.**
**The ONLY spite-proof armor is selfishness sincere;**
**A boast is just a bait for Hate, that shouter of "Hear, Hear!"**
**Strutting is good exercise but striding is a better:**
**With all thy gladsome getting, be an Understanding-getter!**




By SINCLAIR LEWIS.

## CHAPTER VII.

### THOUGHTS UNIVERSAL.

Think not for yourself alone;
Echo the pancosmic tone.
—Edward Valentine.

In the dim April sunshine of the late Spring, the human flotsam who clung to the benches of Washington Square were like bedraggled sparrows, too disconsolate to chirp. Tramp and worn out tool of the commercial machine and immigrant woman perplexed by the harsh city, they sat in endless, untidy rows along the walks. No one disturbed them, save the important park policeman who occasionally shooed a man from the benches devoted to women and children. They were not so dangerous that they needed to be disturbed, these human wrecks; for they were discouraged.

And among them, facing the Washington Monument, but not heeding how the attempt at sunshine played on that noble arch, was Ralph Pierson, hunched up on a park bench. He was pretending to read a fragment of a sporting page of the *Planet*, but really he was brooding in black melancholy. For he had not taken the cheer inspired by Katherine quite to heart, and now that he was, actually, pretty well down at the bottom of the well, he was afraid, horribly afraid of the great, relentlessly crushing city. The city had "got him," just as, with its iron clutch, it had "gotten" these other park refugees.

If Ralph *had* taken to heart the optimism of Kate he would have then been like her in following a straight, unbroken line of progress toward victory over things. But he, the boy who had quoted pert formulas without letting them grow into the truth, had made the same mistake in merely being lured a few feet onward along the road to victory, instead of keeping on bravely, undeviating from the straight line of progress. In other words, however far he might at times seem to be on that road, he was not as yet really started on it.

The young couple had been compelled to move down from their neat Harlem flat to smaller, darker "housekeeping rooms," in the Greenwich village section of New York; on a narrow, smelly street running south from Tenth street. They had been able to settle for every cent of rent for the Harlem flat, but their beloved installment furniture, even the Morris chair in which they had dreamed away many glorious hours, was taken by the store, and what payments they had made on it were lost.

The "housekeeping rooms" were really a large room with an alcove, dingily opening on a fire-escape, over a bottle littered backyard. They were furnished with the barest of wooden and iron makeshift. Instead of the smart

little japanned gas range, there was a rusty stove for which they furnished a pailful of coal at a time from the "Ice, Coal and Wood" Italian of a neighboring basement. The room was musty from generations of uncleanliness, while the alcove was still stuffier. But with Kate's magic touch, her careful arrangement of their photographs and pictures and the chair or two belonging to her, even this poor place became a home. And never was there such a course in ventilation as that astonished room, accustomed to having its windows nailed tight, was now put through.

They cleaned the place with carbolic acid, probably for the first time in its history and lent some of the disinfectant to their next neighbor—for their own benefit as well as hers. Once the smells and cockroaches were slain, they could almost love the place, for, at the cheap, blackened table, it was Ralph and Katherine who sat and looked lovingly at each other, just as much as in the Harlem flat.

On this Sunday, when it was not possible to go out seeking work, Ralph had wandered to Washington Square. Kate was busy, reading some of the new thought literature given her by the lady at the metaphysical center. She had been learning the noble health inspired by rhythmic breathing, and carefully practising the suggested exercises.

Listlessly roaming about the park, glancing without interest at the children who chased each other laughingly about the central fountain, at the motor 'buses and at the fashionable church goers in frock coats and smart gowns, Ralph finally subsided into a bench-seat. Once he was quiet, he gave himself up to a fear of the city-clutch, of being down and out, that was complete, terrifying, paralyzing.

Just then, Kate had arrived at a hall fronting on Washington Square and, in fact, not two hundred yards from the bench where Ralph sat despondent. After Ralph had gone out, it had suddenly occurred to her that there was an interesting lecture to be given at this hall, a favorite with those who turn to the truths of metaphysics. The lecturer was a teacher who did not overload her classes with hackneyed quotations but plunged into the depths of truth for herself. Seated in the quiet hall, surrounded by eager, gentle-faced listeners, Kate was carried away from the load which Ralph had despondently imposed on her careful cheerfulness. Next to her sat an elderly lady in a butterfly of a dear old-fashioned bonnet; and Kate and she shared smiles, like mother and daughter, as the lecturer rose and began, in the controlled voice of the optimistic thinker.

Just then, Ralph was roused for a moment from his black whirlwind of despondency by the occurrence of another man's taking the vacant bench beside him. The man was not much older than Ralph himself, but his face was so sunken that the cheek bones stood out like cliffs of eternal gloom; and his thin hands trembled pitifully as he sank into the seat. His clothes were so threadbare that their neatness rather accentuated than lessened the impression of the stranger's poverty.

He sank together, chin on chest, and looking straight before him seemed to perceive nothing but blank, gray, eternal nothingness.

Ralph shuddered. Was this stranger a prophecy of what he was to become? He looked from him to others, younger and older, of the same type of men whom the city has defeated; and with each observation came the heart clutching wonder, "Is this going to be my fate? My God! What can I do. I

—don't—know! Who can answer it for me?"

At the moment while this thought was throbbing its heavy, relentless, trip-hammer song on the anvil of Ralph's brain; in the hall nearby, where Kate sat listening, as unaware of Ralph's proximity as he was of hers, said the pleasant voice of the lecturer:

"I want especially to speak to you of 'the others,' what we ought to think of them, and how. I shall come to a general conclusion regarding our position as parts of a world that is a whole; not merely a collection of the little cells where human consciousness dwells.

"But first; what should we think of 'the others'? Strangely enough, selfish though we are, when we do first begin to peer over the walls of our individual cells and observe the other organisms of the universe, too often it is the weaknesses of the others which strike us, and strike us with the frightening query, 'Are we, too, weak as they'? Now that is the pessimistic viewpoint which indicates that the observer has reached but a primary grade in metaphysics. Take the men out in the Square. You must have noticed as you passed through it on your way here how many of them looked discouraged. Should that indicate to us that we, too, may some day be defeated by the evil thought of discouragement? No.

"Let us consider, rather, what sleeping powers lie in each of these men; the feeblest of them. It is not just to these men to bar their progress back to well-being by throwing in their paths the stumbling block of any pessimistic thoughts regarding them, and it is not fair to ourselves, for such stumbling blocks, elastic and pernicious as they always are, will rebound into our own path.

"If we cause to circulate between ourselves and these others the current of optimism, then they and we together, joining their and our infinite powers of mental control, will pass on together—"

The lecturer's voice ran intently on, while, in the Square Ralph sat quite unconscious that the black questions he was putting to the fates might already be answered somewhere. Yet, perhaps, he could not possibly be entirely unconscious that just then answers were being given. Some telepathic vibration must have connected his thought with the thoughts of the eagerly listening crowd in the hall, for he felt a tiny uplift of his troubled spirit, but, untrained as he was to interpret metaphysics, he could only wonder why.

Suddenly Ralph smiled, for a reason which seemed to him, afterwards, grotesquely small. Trotting toward him was a little spaniel, a little, curly haired, brown dog with an almost human expression of pert inquisitiveness, wrinkling his nose and twitching his jowls, now gray with comfortable age.

"Oh," cried Ralph, again for a minute a boy at home, "if that doesn't look exactly like Prince. Wheeet! He-ah!"

Snuffling, the dog came to him and rubbed his nose on Ralph's knee for a minute. "Good old Prince! You old walking door-mat!"

When the dog had gone, he sat thinking very deeply. Grotesque that so small a link should connect him with the feeling of home? No. Ralph felt, and truly, that a memory of affection, even canine affection was a real thought.

The memory of old Prince brought back the little town which did not reach out with a grim, ironic clutch for those who braved it. Had he made a vast mistake? He did love Katherine; never more than now, when he felt he had, perhaps, been a hindrance to her rather than a helpful comrade. But the city,

the city, could he face this monster? There was no answer, nowhere was there any answer, Ralph feared, as he looked about on the faces of men who had given up the problem.

In the quiet hall, the lecturer was declaring, "Yes, 'the others' of whom I am speaking, taken all together, form a unity; a unity that we may, if we do not think rightly, too obsequiously follow, or even terribly fear. What should be our attitude toward this collective 'others'? Is it not that since each of its units is, like ourselves, a bundle of aspirations toward divinity, so the collected unities make a creature of aspirations, which is actually divine? Each crowd, each city, each nation is a miniature of the cosmos, and therefore necessarily divine, and not ghastly but glorious.

"How is it that men can ever fear this mirror of the universe? Why, because its current of potency is so powerful that no man can swim against it, and toward dark thoughts, instead of swimming with it and toward optimism."

The thought of home suggested by the wandering dog grasped Ralph out there in the Square, more and more. It made these derelict men of the benches seem the signs of a social storm which, sweeping along, would carry him also to destruction and death. The high buildings about, the Judson tower, seemed to lean down to crush him. Impatiently he sprang up and began to pace nervously along the paths. For half an hour he was followed by curious glances from the park policeman, so rapidly did he hasten around and around the walks, apparently aimlessly wandering; really seeking to forget his dark thoughts in the zest of physical exercise.

He left the Square and, as he went along Washington Square West, came upon a little group leaving a hall. Among them, parting with an affectionate hand shake from a dear little old lady in a "cute" bonnet was his Katherine.

He turned back and walked beside her toward Greenwich and their dingy housekeeping rooms. Both were silent, at first. Seeing the tense look of joy on Kate's face, Ralph forced himself to some appearance, of cheerfulness, and, touching her swinging hand with a loving little pinch, managed to smile out.

"Been to a lecture or something? Didn't know you were so near me. I've been sitting in the park here. Oh, say, I saw a dog just like that old Prince we used to have at home. Remember, I told you about him; the fat bluffer who used to snore so in the armchair. Good old Prince!"

"I'm glad," said Katherine, a bit absent-mindedly, then went on, "Dear, I think I've just had one of the greatest, perhaps the greatest experience of my life."

They were turning off on muddy Sixth avenue, where the Elevated rattled harshly above the dirty cobble stones. But Kate's smile seemed to gild this drab canyon into a palace.

"I was at a lecture, and what the lecturer said helped me to get some of the real fundamentals of the metaphysics we've been groping after, these months; the fundamentals that are absolutely necessary to understanding new thought."

Then she handed on to him the good news that had, so soon as it had sprung into miraculous living verity in her heart, changed everything for her. They had been blindly living *to themselves*, forgetful of "the others," she said; blindly trying to find some petty way to personal success, when the great, white highroad lay above that selfish little

path. They must join the "world wide circle of healing," healing not only of physical ills but healing of mind and body both individual and social. They must *think cosmic thoughts;* they must "speak healing to all the world," otherwise their own ills could never be healed.

As she talked on, quiet yet exultant with her new, pancosmic knowledge, Ralph interrupted her, "Oh, that'd be well enough, to worry about the ills of the world in general if we were on Easy Street, but just now we've got troubles enough of our own without worrying over the troubles of 'the others.'"

"Why, then," she retorted, "this is just the time when, even from a viewpoint of the merest practical common sense, we absolutely can't afford to be out of tune with the cosmos. It would be mad to try to fight the ruling spirit if we were monarchs of the world; how much more mad it would be when we aren't."

Ralph, with his aptness in grasping petty details of health and ethics, since he had not made these details living steps to truth, was scarce prepared to comprehend so tremendous a doctrine. His spiritual harvest was garnered, not ripe, scarce planted. Yet through suffering and the constant effort to live the life of greatness, his spirit was a ground watered and plowed. So, as Katherine talked on, repeating, developing, explaining, he began to see what she meant by being in tune with all things; what she meant by making the universal truths living threads in the fabric of his soul.

They had walked and talked for a long time now. Suddenly Ralph said, with a glad surprise, chasing from his eyes all the sodden fear that had obsessed him in the Square, "I do begin to see, dear. Let me think it over by myself, now. Don't you think that would be well?"

"Yes, necessary," she explained. "No truth is really part of you till you have thought it out by yourself alone. Teachers can, at most, only show you the way. You must travel it yourself, alone."

They parted. For hours Ralph tramped the street, no longer with the mad pace of his wandering in the park, but with a glad step that seemed the course of a victor. He had not eaten all that day, but, thinking the more clearly through his fasting, he did not consider food.

Once the field is plowed and watered, it is strange how soon the crop of truth can be sown and spring into luxuriant life, though it may take a long time to grow ripe for the harvesting. When the evening had come Ralph Pierson's feet were, at last, set upon the great white highway which had been shown him; the highway that took no note of cheap axioms, but was builded of living truth. Henceforth his line of progress could not but be straight.

He stood on the Battery, far to the south of Washington Square. Behind him, the park lights were soft among the April foliage. In front of him, the kindling lights of steamers shown softly on the fluid surface of the water, suggesting all the romance of those who "go down to the sea in ships."

Ralph took from his pocket a photograph of Katherine which he always carried there and pressed upon it warm lips glowing with a new flood of life. Then he looked at the stars mirrowed in the harbor waters and murmured, "Dearest, I am on the road to the stars!"

*(To be Continued.)*

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***No man is born into this world whose work is not born with him.***

*—James Russell Lowell.*

# Cosmic Therapeutics.

CREATIVE ENERGY AND WHAT IT DOES--MAN AND THE LAWS OF VIBRATION—HOW TO USE THESE LAWS FOR HEALTH—THOUGHT AND THE LAWS OF ATOMIC ATTRACTION—THE SECRET OF CREATION—HOW THOUGHTS ARE OBJECTIFIED.

By JULIA SETON SEARS, M. D.

PART III.



Before one can be healed metaphysically he must become familiar with all the laws of Cosmic Therapeutics. It is not enough that he be told of the existence of this law, and of the possibility of connecting with it, the human mind still asks more, and seeks definite methods by which it can reunite itself with all the finer action of Cosmic Intelligence.

Individuals are sick because they do not know enough to be well—this is an established fact, but this statement brings little comfort to the trembling life, astray in the inharmonies of consciousness. From every quarter there comes the cry for instruction by which one may reach this law of healing for himself, and become a skillful manipulator of his own Cosmic currents.

The first lesson to learn by those who would master Cosmic Therapeutics is to know that this great Creative Energy of the universe really exists. This is not a hard lesson. Everyone is familiar with this energy as expressed in nature —the seasons are ever before us—spring, summer, fall and winter, with their changing expressions; on every bud, on blossom, grass and tree, there hangs the message of the pulsing life energy of the universe. Everything lives in this energy like an island floats in water. It is seen in the budding green of the forests, the red on the robin's breast, the glow in the heart of the rose, it is ever pushing itself into objective expression. Man has looked with awe at the gigantic mountains—has stood with silent reverence at the ceaseless action of the ocean—has turned with joy to the grandeur of the forests, easily recognizing the wonderful activity of the life current flowing through all and in all; but he has never understood that he himself, like the trees of the forest, or the grass of the field, is a part of the very energy he finds everywhere around him. He has failed to see that he, like everything else, is a magnet, made of the same substance as the universe, but negative in form, to the positive reaction of the greater force and intelligence; and that like the other things in nature, he must remain properly polarized if he attracts a life-giving degree of cosmic current; he is continually being played upon by all the great magnetic, electrical and radiant currents of the universe, and while life lasts he is responding in some degree to them.

Just as a forest is full of dead trees, and just as one tree after another dies when the roots are broken away from their source; just as tree after tree stands lifeless, inert, separated from the level of the universal life, so man stands demagnetized, depressed below the level of the greater currents of Cosmic life, when by his conscious or unconscious thoughts he is connected with the lesser vibratory laws of intelligent substance. Thoughts are to the physical body just what the roots are to the trees; our thoughts reaching out into the formless universal substance set currents into motion, which, on the slower denser levels of intelligence, separate the body from the influx of the finer etheric vibrations; and bodies, like everything else in nature must be vitalized by all rates of atomic action, or they crumble away—each atom seeking its own natural electrical response.

The thoughts of our minds are the instruments with which we relate our atomic or physical consciousness with the Cosmic Intelligence, and in this world of inexorable law, we get just that which we relate.

Thoughts of worry, fear, anger, doubt, condemnation, resistance, strife, hate, anxiety, etc., are all negative, destructive vibrations, and no life can afford to throw out its thought root into such substance, nor can it ever continue in wholeness, harmony or health, while it is vibrating to the atomic consciousness of these things. A life vibrating in consciousness to these things will soon manifest them in form by the simple natural law of atomic attraction. "Thoughts are things," and they become things by the union which is established between our own consciousness and the formless intelligence. Our own thinking makes the scientific link through which the formless passes into form.

We are living hourly in a world full of intelligent substance from which we fashion our own body and environment. There is no limit set for us save the one our own understanding places upon us. We may have, and hold, and use, all there is to use in just the hour we awaken to our own power of natural possession.

Our conditions, both in environment and body, are simply the product of our own consciousness. Our thoughts are our creators, and they must create for us just what we direct them to create. It is no one's fault but our own if we set them to fashion a form of lack and imitation. The man is always the actor; the intelligence of Cosmic substance is always acted upon by human thought force; our homes, our friends, our bodies, our condition—everything, are only the outside picture of our inner thinking.

We may be whatever we wholly desire to be, and our objective expression will follow us in form, to the very limit of the power with which we plunge our consciousness.

The moment a life desires anything, it becomes related to that thing, through the simple law of the mind of the atoms, and this establishes a link which will forever fix the union. Desire is the prophecy of fulfillment, and when rightly directed will bring to us even the things we have once called impossible.

Desire is the first outreaching of the law; it is the God push within us crying to get us into relationship with the things which the universal mind has always had in store for us, waiting the hour of our comprehension.

When we once learn the truth of the power of our own creations, the next step is to decide just what we wish to create, and then set about projecting it. Man is a discoverer, a creator, an un-

folder, and he must use all his tools to express himself. He first discovers the plan of his life and relates it with the universal intelligence. He must know what he wants, and that it is his just as soon as he can manifest it. We always get our own on every level of consciousness. No law can take our own away, because our own is what we create for ourselves, and it belongs to us by the great cosmic law of having discovered it.

Man is a conscious as well as an unconscious creator; whether he knows it or not he always creates the *form* in which his own expresses for him. It is our business to know just what we want, and just how we want it, and then create it in this thought form. The next step is to go on unfolding finer and finer expressions of the form; thus fulfilling the law of positive, constructive building.

Before anyone can discover, create or unfold harmonious conditions to persist, he must have won control over his own mind. He must be a conscious manipulator of his own thought, too. No one can ever hope for an expression of power, as long as he cannot control, direct and understand his own thinking.

The sick minds are the abstract minds. The utterly helpless multitude, who are always the object of charity, are those who have no plan, or have fixed idea-plans of negativeness, and the puny plans they have discovered for themselves plunge them into constant relations with thought forms of lack, limitation and failure.

When thinking has *not* been passed into form, it is of little value in life; and when thinking does pass into form through unconscious, negative recognition, it can ruin us; but when thinking is consciously passed into a fixed power, and used for a definite purpose, it can and does become the pathway to the very center of universal wisdom, and opens the portals to divine discoveries and creations, which become the foundation for wonderful expressions in life.

The last link in Cosmic Therapeutics is to OWN our own field of consciousness so that we can connect at will with the strong positive atomic vibrations of everything around us. Only about half the world does this. All the sick world, all the failure world, is owned by its own and other people's negative thought currents. It is interesting to notice how few there are who are really in control of their own minds. The field of consciousness is open to every kind of random, drifting thought, and many carry around a mind which is ready to receive every negative thing that is projected into it, either by individuals or conditions.

Often a thought will get possession of a mind and stay with it, forcing it hour after hour into a negative polarization. Thoughts will pour in just as they please, bringing what they please, and the mind must accept unless it is master of itself.

People will lie awake all night, and muse and brood all day, over an unwelcome thought that possesses them, instead of owning their own field of consciousness and banishing the things which are making them miserable.

The mind must own itself. It must be the divine thinker of its own thoughts, and declare to just what kind of thoughts it will vibrate. It must pick up the thoughts which will reveal to it a perfect plan of life, then project a perfect image of that plan, stand firmly by its own creations, and fashion them again and again with increasing skill, until the whole structure of the human self is brought into harmonious thought at-one-ment.

Remember thoughts are tools, and the life substance is shaped with these tools. Every hour we can stand before our

half-formed self and with tools a thousand times finer than those of the finest craftsman of the physical plane, we can cut from our own thought atmosphere, forms of exquisite perfection, until body, environment, friends, even our whole life, is a world picture of peace, power, love, joy, health and wealth, limitless, whole, free.

After we can hold one thought as long as we desire, and can play with our own thought world as men toss balls, and find that we are really the master of our own ideas, our next step is to begin to create the image and pass our idea into thought form. As long as we have only the idea, we simply have realization; but when we can pass this idea into a perfect thought form, created from the indestructible thought substance of the universe, we are on the path towards actualization, and just a little more practice will make the things we have fashioned come out from the absolute intelligence and cluster around us in finite physical embodiment.

In order to create an image we must see the thought picture of the idea. If we have an idea of health, then we must lift ourselves aloft in a thought form of health. We must stand out in consciousness, whole, vital, radiant; we must work on this thought picture until we walk right out into mental space, our whole being—body, flesh, tissue—glowing, gleaming and quivering with a health divine.

This is not castle building; it is CREATION. In the old days we built "air castles" knowing they must fall. We built them to fall; but in our new understanding we create a new condition. We build these conditions into the very heart of the Cosmic Substance, and work out a finished picture of just what health is; what it means to possess it. If the mind wanders or other thoughts drift in, they are displaced again and again with the conscious thought of health until only the health thought remains.

*Conscious imaging is the call of the human mind to the mind of the atmospheric atom.* It has always been used since mind began, but in the past it was used without a full understanding of its power. Suggestive science teachers have always included it in their methods, but were unconscious of its real value, and never instructed their patients in its deep spiritual meaning.

There is not an hour of our life that we are acting without an image. Every thought, every word, carries the *form* with it. If we speak the word "rose," we at once see some kind of a rose—we do not see a tulip; but something which we have called a "rose" immediately takes form in our mind. We cannot read a poem or a story, but our mind follows form in pictured projection. "Some day I'll wander back again to where the old home stands, beneath the old tree down the lane afar in distant lands." What do we see? Read this quotation again and think about the picture the idea centers project. It is not hard to see it.

Just as the teacher of drawing reads a story to the class, and then each one draws just what his idea centers register, just so are *our thoughts* always telling us a story, and we are pushing out into atomic consciousness the images our idea centers build.

There are some minds which are full of negative images. Their whole field of consciousness is lined with distorted thought forms of poverty, lack, disease, fear, shanties and hovels, built for themselves in atomic consciouness, and revitalized every day by their own thinking; then they turn with puny questioning and wonder why their objective life is hourly taking on the same expression. We must learn this lesson:

that *just what we project into consciousness* cannot refuse to manifest in form in our external world. We must know that we can never expect perfect manifestation from imperfectly formulated thought images.

Some of our first images must, naturally through ignorance, be very crude. So are an artist's first pictures; or a poet's poems; a composer's songs; an architect's plans. But as we go on mastering the art of creating, in consciousness, we grow more and more perfect, until we can project beautiful harmonious images.

When one has really opened his mind to the natural law of his own world; when he has learned to know life as substance and intelligence, and this intelligence correlated by the natural law of thought attraction, he soon finds that "men do not gather figs of thistles, nor grapes from thorns," but that on the path of life, like attracts like; then turning to the deeper side of his own mind, he becomes a conscious manipulator of his atomic consciousness, and he throws out his string of thought to vibrate only with the great constructive forms of life. He then becomes lord of all this lower kingdom, for he is one with the universal atomic mind at every level of living; he knows the kind of things which his thoughts will attract; he is the highest expression of all thought; it is for him to command—the whole atomic world must obey him.

It is written that Jesus talked with the wind, waves and nature, as men speak with men—and just so, those who know the *will* of the universe and do it, may here and now throw their thought words out at any level of the Infinite Mind, and, knowing their own power, command the atomic intelligence, and they will be obeyed. It is the Great Cosmic Law; there is no appeal from it. When we get understanding equal to a grain of mustard seed, we can say to disease, poverty, limitation,—yea, even death itself, "Be ye removed," and displaced by health, wealth, love and peace.

The whole world of Cosmic Intelligence is simply *waiting* to be called into form, and our recognition gathers the intelligence around us.

Consciousness answers to consciousness throughout all space. Jesus sent His Word and healed; the wind and the waves obeyed His will. It is written that He touched the higher etheric vibrations with the powerful thought of His Master Mind, and the *thought* turned into wine and loaves and fishes —higher intelligence projected into form.

There is no distance between the energy that creates and the things created. Atom touches atom throughout the universe; they form the one mind in all and through all. When in scientific and revealed understanding men shall say, "Thy Kingdom Come"—IT WILL COME.

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***Regret calamities if you can thereby help the sufferer; if not, attend your own work and already the evil begins to be repaired.***

—*Emerson.*

# Lessons in Constructive Science.

WHAT IS YOUR ATTITUDE TOWARDS THINGS—PRACTICAL ADVICE ABOUT DOMESTIC AFFAIRS—HOW TO BUY—WEAR, EAT, HAVE THE BEST—THE BEST NOT OSTENTATION NOR EXTRAVAGANCE—ECONOMY AND THRIFT.

By WALLACE D. WATTLES.

**There is a constructive, or integrating principle in nature, and a destructive, or disintegrating principle.—Power applied through the constructive principle builds, forms and integrates; it draws atoms and forms together.—Power applied through the destructive principle dissolves and disintegrates; it disperses atoms and forms, and throws them apart.—To learn how to make every thought and action constructive, is to master the secret of all attainment.**

## V.

### THE CONSTRUCTIVE ATTITUDE.

We have shown you the importance of constructive speech; we have now to show you that the constructive attitude of mind and body is equally important. The outward appearance will be decided by the inward attitude; and the attitude of others toward you is decided more largely by your outward appearance than by any one thing. You are seeking to manifest wealth and power; do you go about presenting the outward appearance of poverty and weakness? What is your mental attitude? Is it that of fear and caution, or of confidence and trust? When you have a twenty-dollar bill, do you cling to it as long as you can for fear it will soon go, if you get it changed? Is that a consistent attitude for one who asserts, "All things are mine?"

In all the things that you have to use now, or buy now, be sure to get the best. Never buy cheap clothing, or second-hand goods. Never run after "bargains" with the idea of saving money. This does not mean that you shall tamely submit to robbery or extortion, but do not seek that which is cheap. To seek that which is cheap is to express the fear that you will become poor if you buy that which is good, and which is sold at a fair price. You cannot afford to put yourself in the attitude of fear; of being afraid to get the best; of being in the class of those who cannot afford the best. Do not spend money for ostentatious display, but get the best for looks and service. When you buy a pair of shoes, or a garment, do not look among the cheap things; ask to be shown the best; and if you have not money enough to buy a whole suit of the best, buy one garment in the full faith that you will be able to get the rest tomorrow; or pay down what you have, and have the suit put aside for you until you get the balance of the price. Wear the best, and think of yourself as a person who wears the best. Never form a mental picture of yourself as poorly or cheaply dressed. If you form that mental picture, you will surely present that outward appearance.

When you go to buy groceries do not "save" or "economize" by taking second-class foods. If you have only a quarter in your purse, and want sirloin steak, do not buy liver, and save twenty cents for some possible emergency. Invest the quarter in sirloin steak, feeling perfectly sure that if an emergency comes the means to meet it will come with it. If you are to enter into abundance, you must get out of the attitude of fear and caution. As Ingersoll said, "If you have but a dollar to spend, spend it as if it was but a withered leaf, and you the owner of uncounted forests. I had rather be a beggar and spend my money like a king than be a king and spend my money like a beggar." That is scientific. So long as you spend your money like a beggar, you will never command your environment like a king. Kingship does not go with the beggarly attitude of mind, nor with beggarly practices. Take the kingly (or queenly) attitude; wear the very best, and have the best there is to eat.

Do not buy cheap furnishings for your home. If you need a hundred dollars' worth of furniture and have only fifty dollars, do not go to a second-hand store, or buy cheap goods. Get the best as far as the fifty dollars will go, and believe that the other fifty dollars is coming. It will come. Better have one good picture than three or four cheap daubs; better have a fifty-dollar Davenport as the only piece of furniture in the room than to fill the room with furniture so cheap that fifty dollars will pay for all of it. If you start on the fifty-dollar Davenport grade, other furniture of the same grade will come; but if you start upon the roomful-for-fifty-dollars grade, all your thoughts will be upon that level, and there you will live. Get the best; get the very best, and have faith that you will be able to get all you need.

If you wear the best, eat the best and have the best in your home, it puts you in the right mental attitude. You see yourself as one who has the best, is of the best, and IS the best; and the best there is in you will come to the surface. You will take the mental attitude of faith, confidence and power, and your success will be assured. You will take hold of your work with conscious power, and your work will be well done. You will BE the best, and by the law of action and reaction, the best will move toward you. On the other hand, if you wear cheap clothes, eat cheap foods and surround yourself with cheap things to "save money" you will put yourself in the mental attitude of cheapness and inferiority. You will think of yourself in connection with cheap and inferior things, and so will see yourself as a cheap and inferior person. The cheap and inferior within you will be brought to the surface, and you will never do your best. You will be incapable of exerting your whole power, and by the law of reaction, cheap and inferior things will move toward you. Get the best of everything, and get rid of the feeling that you are "extravagant"; the best is none too good.

Let me again caution you not to run into mere ostentatious display. The "best" does not necessarily mean the most showy. What you want is to live on the plane of the best, and among the best, but not to ADVERTISE that you are the best, as if you were afraid people would not find it out. Have the very best, but carefully avoid what Elbert Hubbard has well characterized as "conspicuous waste." The man who advertises that he is a good man, or a great man, is neither good nor great. If you advertise your Abundance by lavish and unnecessary display, you show that you are cheap in mind after all. You manifest a poverty of soul

which will sooner or later bring you to poverty of body. The people who are the best will have the best; but they will not flaunt nor splurge. We do not try to make display of that which is natural and normal; and those who make an elaborate effort to show that they HAVE the best, only succeed in proving that they are not really of the best. Get the best of everything, not because you wish to show it to other pepole, but because you harmonize with it. And be sure that you DO harmonize with it.

Be sure, I say, that you get rid of the feeling that there is anything "extravagant" in getting the best of everything. Dismiss forever the idea that you "can't afford it." You cannot afford anything else. There is enough of the best for everybody, and if the supply runs short, the mills and shops will be set running overtime to produce more. You must get out of your mind the last vestige of the old notion that poverty or penuriousness, or "thrift" in the old sense is creditable. You must get rid of the idea that you need to "make things do" when you would like to have better things. You must get rid of the idea that it is necessary to practice self-denial, in the sense of going without what you need for the living of a complete life. All those things belong to the old thought; they have no place in the new thought.

Talk wealth, health and progress, and have the best of everything. It is well enough to provide a surplus, so that you may be ready to take advantage of any new opportunity, but do not lay up for a rainy day. If you live right, think right, and work right, there will never be a rainy day for you. If you lay up for a rainy day, you will impress the sub-conscious with the fear of a rainy day; with the idea of weakness and incompetence, and so you will cause the the rainy day to come. Opportunities for larger work and service will come your way, and you will need a few hundred dollars to take advantage of these opportunities; provide for that, but do not be "saving." Do not be "economical." "Thrift" in the sense that it means doing without what you want, or being content with less than the best of everything, is a vice and not a virtue. Get the very best of everything, and harmonize with the best of everything; then you will be at your best all the time.

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# Love Ideal.

By James Guy Burr.

**Dear one, whoe'er thou art that sendest love to me,**
**Whom, knowing not, I love, though loving silently,**
**In tender tones and true my heart receives the gift**
**Returning deepest love on ether wavelets swift.**
**The Chemist of the skies, for hearts with hunger rent**
**Supplies a sacred joy with golden fancy blent;**
**No words we need to bridge the distant space**
**For, love can weave a bridge when it has found its place.**
**We have not met; you, formless to me are,**
**Like some bright star hid in the clouds afar—**
**Or, as young Cupid loving in the night**
**Arose at early dawn and took his flight,—**
**So may we, undefined, each other kiss**
**An ideal vision of unearthly bliss.**

# The Passing of the Third Floor Back.

ANOTHER PLAY THAT TEACHES—"WORTH FORTY SERMONS"—SUPERIOR IN ONE RESPECT TO "THE WITCHING HOUR"—A FASCINATING STORY—EXCELLENTLY ACTED.

By WILLIAM E. TOWNE.

The growing popularity of plays that try to teach something definite is a hopeful and significant sign.

Among this class of plays are several that may fairly be termed new thought.

One of the newest and most popular of these is "The Passing of the Third Floor Back," by Jerome K. Jerome.

It comes to New York from a run of over three hundred performances in London. When we wrote to New York to arrange for passes the reply came back: "Nothing doing. Seats all sold far in advance," which we found was true. By resorting to the good (?) offices of the ticket speculators a friend secured two seats (at exorbitant prices, of course), and we consider that we have witnessed one of the great educational plays of the year.

My wife says it is worth forty sermons.

One might easily imagine that Mr. Jerome had received the suggestion for his play from "The Devil"; for "The Passing of the Third Floor Back" is the antithesis of the other play.

In "The Devil" we have the bad angel constantly standing at one's elbow and suggesting evil.

In "The Third Floor Back" the devil is replaced by a character who stands for the higher self and who appeals to and brings out the higher self in each one with whom he associates.

The weakest point in the play (and the weakest point in every play with a "purpose") is that the moral jam is spread on so thick that the bread and butter becomes rather rich for one's digestion at times.

Even so, I consider "The Third Floor Back" superior in this respect to "The Witching Hour," "The Servant in the House," etc., etc.

A strong feature of "The Third Floor Back" is that the lesson of the play is practically applied and worked out in half a dozen ways right on the stage. The point is driven home so that "he who runs may read."

* * * * *

The curtain goes up upon the interior of a London lodging house. The landlady is a grasping cheat. She waters the milk, and by a liberal use of curry powder hides the fact that the veal is spoiled. She charges exorbitant prices —when she can get them—and runs her place with the assistance of one slavey, Stasia, a workhouse girl. Among the boarders are a Shrew, a Snob, a Rogue, a Bully, etc., etc.

One day a new boarder comes. No one knows who or what he is. He persists in treating the landlady like an

honorable person, accepts all she tells him of her rooms and boarders as gospel truth, and insists on paying her more than she asks for a room.

Touched by his confidence and reminded of the time when she was something else than a grasping, cheating old landlady, the woman insists that she has made a mistake in giving him the price of the room he is to occupy, and that it is only half what she first stated.

Then the Passer-by, as the new boarder is known, meets and talks with the boarders, one by one.

In each he recognizes and appeals to only the higher self. By his mental attitude of perfect trust in the one he is addressing, by his clever questions, he forces each one to see himself, and to recognize that his real aims are true and right and noble, and that he is simply side-tracked by the petty meanness and deceits of his everyday life.

A wonderful reform takes place among the boarders, as a result of this one man's mental attitude. The landlady becomes generous and kind. The Rogue becomes honest. The Painted Lady abandons the paint and no longer says sharp things to and about her neighbors. The Coward becomes strong. The Shrew becomes once more a loving wife. Her husband, the Bully, goes to work and supports his family, something he has not done for years, and becomes a considerate lover. Their daughter, who was about to sell herself for money, by means of a rich marriage, becomes engaged instead to the man she really loves. The man whose wealth was to buy her, abandons his selfishness and becomes a helpful friend of the young couple.

Here is one epigram from the play that is worth preserving: "It is not poverty that makes men cowards, but the *fear* of poverty."

Forbes-Robertson and his company of English actors do excellent work in this play.




By WILLIAM E. TOWNE.

* * * Too many are like a workman who, having tools, continually cries aloud to some one or something to give him tools. You have the tools with which to make life a success. Use them. Apply what you learn of new thought. Begin NOW. You can only learn by experiment. Don't always wait for some one to use his consciousness of truth to propel you.

* * * I hope every reader of *The Nautilus* is following the articles on "Barbarous Mexico," now appearing in *The American* magazine. Is it not shameful that certain business "interests" in the United States, that are, I suppose, mixed up in Mexican investments, should be doing all in their power to discredit the *American* articles, even to the extent of trying to get the magazine excluded from the mails?

* * * Night after night large audiences gather and listen with breathless interest to plays like "The Harvest Moon," which from start to finish teaches practical psychology and metaphysics. It goes to show the wonderful interest in these subjects. For the playwriters give the public just what they call for and when they call for it. Mr. Thomas is said to have prepared the main part of "The Witching Hour" in the form of a short playlet twenty years ago. Then no manager would look at it.

* * * Another amusing instance of the way plays are made to fit the audience occurs in "Israel." In the

original play as presented in France, Thibault, the leading character, commits suicide in the last act. This was considered too morbid an ending for American audiences. So in presenting the play over here a nice young lady is lugged into the last act, by the scruff of the neck as it were, and made to declare her love for Thibault that he may have an excuse or incentive for continuing to live.

* * * In some respects the conservative East is more liberal than the West. In Seattle the authorities have prohibited open air meetings in the streets and parks. In Los Angeles everyone who lectures (provided admission fee is charged) is subjected to a heavy license fee. (The Los Angeles law has recently been amended, but in such a way that outsiders can still be taxed.) On the other hand, we read that Mayor-elect Gaynor, of New York, is taking active steps to have a place set aside in some one of the city parks where socialists, labor unions and all grades of cranks are free to hold open air meetings and spout to their heart's content without the supervision of uniformed policemen. The idea is borrowed from England, and the mayor designs to establish such an open air meeting place as is maintained in Hyde Park, London.

* * * Free speech is the dearest right of any people. There is no surer way of keeping the anarchs good natured and in a harmless mood than by allowing them every possible liberty in the way of free self-expression. There is no surer way to convert the discontented portion of society into dangerous rebels and criminals than by curtailing their expression of ideas. When you take away an individual's rights you make it easy for him to become a martyr, and a martyr with the power to command public sympathy is always dangerous to society.

* * * Mrs. Augusta Stetson was deposed as a leader of a Christian Science church in New York largely because she practiced "malicious animal magnetism." In other words she was accused of giving absent treatment with evil designs instead of for healing purposes. This brings up an interesting question: Do the "bad" thoughts of others affect us as readily as their good thoughts do?

* * * Negative or "bad" thoughts have just so much power as you invest them with—no more. They have no foundation in principle and exist simply as errors of a disordered mind. Like a phantom they may frighten you, but in themselves I do not think them dangerous.

* * * If you go back far enough you will find there is only one source for both "good" and "bad" thoughts. Are you reading Shelton's "Satanic Science" in *Christian?* He expresses this idea well and clearly.

* * * The famous lotus flower of Egypt springs from the black mud and slime at the bottom of the Nile. A tiny green stem starts up toward the surface of the water. Up and up it pushes until it finally reaches the sunshine and air. Then a bud begins to form and one day there floats upon the shining bosom of the river a beautiful white blossom. But its roots are always away down there in the rich mud at the bottom of the river.

* * * Those acts which we term "good" are often the flower of many negative experiences. As the mud of the Nile gives life to the fragrant lotus, so out of these unpleasant experiences we are fairly forced into the path of wisdom and rightness. All natural im-

pulses are right in themselves, and more potent for good than for bad. It is our *use* of these impulses which determines whether they shall flower forth in constructive acts, or whether they shall rule us for "evil" or purely selfish and disintegrating ends. Selfishness and a disintegrating use of our natural powers keep us in the dark places of life. A constructive use of all our forces, a desire for "good" takes us up to the light.

* * * Most women believe (perhaps not unjustly) that a man is only half civilized until he is married.

* * * There is nothing the average conventional man or woman (especially woman) fears so much as a new idea. We dearly love to sink down into a comfortable, easy fitting, narrow little groove and keep on going around and around until we wear ourselves out or the bottom of the groove falls through. But kind old Nature won't have it so. She upsets all our narrow little plans with the unexpected. She knows we can only grow by change of experience. The law of life is the law of change. "People wish to be settled," says Emerson; only so far as they are *unsettled* is there any hope for them.

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*I am sending in my renewal for* NAUTILUS *and I wish you a happy and prosperous New Year. The paper is getting better every month. When we get an exceptionally good one we think you can't possibly improve on this one. But lo! and behold, when the next one comes it exceeds our expectations also. Your own articles are always unsurpassed for you have a good supply of that "gumption" that you mention sometimes along with that other quality that reaches the hearts of people.. I never read an article from your pen that I did not feel uplifted and encouraged. Please pat William on the back for me. His articles are fine and such an improvement over his first articles in* NAUTILUS. *You see we have been keeping tabs on William, too.*—EVA WILLIAMS, Pasadena, Cal.

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***How to transform a woman from a paradox to a paragon: LOVE ONE.***—*Purinton.*




*Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.*—E. T.

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Everybody knows that doctors give less medicine than they used to. Nevertheless, it is a little surprising to learn that the cost of medicine per patient in the Massachusetts General Hospital is less than one-third what it was fifteen years ago, although the price of most drugs has risen in that time.—*Youth's Companion.*

The Citizens' Union of New York is doing a good work in establishing a bureau for helping the Italian immigrants to citizenship. Thus far help of this kind has come from Tammany, always on the watch for new members of the political family. It is by such fostering that Tammany has kept close to the citizens of the teeming East Side and captured their allegiance and their votes. It apparently pays the new citizen of foreign birth to belong to Tammany. It will be an important part of the new bureau's work to show that it pays far better for the citizen to ally himself with the forces that work for good government. If such a demonstration cannot be made the Bureau cannot accomplish its purpose.—*Boston Herald.*

A correspondent asks for "information and opinion" anent the New Theater which opened recently in New York. Simply put, the New Theater is a magnificent building on Central Park West, in which an attempt is being made to give drama and music for drama's and music's own sake. A building where the question of finance need not be considered in so far as support is concerned and where native players, authors and composers will be encouraged though not necessarily preferred.

The building itself is truly a work of art. In point of architecture nothing finer exists in this country—and as a theater perhaps nowhere. Outside and inside it is replete with magnificence that is yet magnificently simple. It runs from street to street and is quite as large as any theater in America. Every comfort that can possibly be given to both the audience and the players has been provided. The stage is said to be the best equipped in either Europe or America, and every attache from Mr. Ames the director, to the page girls, has been selected after a thorough consideration of his or her particular fitness.

The funds for the building were subscribed by several prominent American millionaires, and the support is largely made up of subscriptions as in the case of the opera houses. In this way the general public, while welcomed, is not catered to in its whims, and workers need not fear the jabs of the critics. Whether or not it is a success is too early a question. The first performances were marred by the poor acoustics which have been remedied by removing some of the draperies, and thus far but two new pieces have been produced. One of these made its impress—"The Strife"—but whether or not certain plays fail or succeed, the New Theater is a worthy movement and should be encouraged. It savors of the municipal control of amusements and artistic endeavors—which is surely praiseworthy. Of course, there are and will be disgruntled actors and jealous managers who will decry its good, and there will be captious critics who will direct their inane shafts at its every move. But sooner or later this beginning will make itself felt in New Theaters everywhere and the miserable star system which is the bugaboo of dramatics, will walk the plank intsead of the boards.—*Holyoke Transcript.*

One of the largest insurance companies in the country proposes to establish a sanatorium in the Catskills for the treatment of its policyholders affected with tuberculosis. Several months ago Prof. Irving Fisher of Yale told the life underwriters of the country that the average life of Americans could be lengthened fifteen years by preventive measures, and that it was a practical thing for the insurance companies to undertake a part of that preventive work, through selfish interest, if for no other reason. The plan of the insurance company above referred to is the first step in that direction. Under the New York law insurance companies are barred from real estate investments, but in such a worthy cause this obstacle should be circumvented.—*Boston Herald.*

The Roman Catholic policy, as developed in cities, seems to be to erect large churches, whereas Protestants build smaller edifices and more of them. The Protestant idea has been carried a step farther by a proposition recently made in New York, to set up in new territory "neighborhood churches," one on every block, perhaps, the lower floor to be used for religious purposes, the upper part to be fitted for housekeeping, and rented. One clergyman might serve a dozen or twenty such enterprises, the rented rooms would help to pay the bills, and although in some instances a neighborhood church might narrow into a sort of family affair, one has no trouble to find precedents of growth from smaller beginnings. Aquila and Priscilla still salute Christians, by the hand of Paul, "with the church that is in their house," and we cannot afford to forget that Christ's "cathedral" on one occasion was a fishing boat.—*Youth's Companion.*

Queen Helena of Italy has put herself at the head of a revolt against the monstrous hats which the Parisian milliners are forcing upon a reluctant world this year, and the Italian ladies, following her example, are resorting to the graceful lace mantilla. Herein appears one of the advantages of monarchy—it can set fashions.—*Youth's Companion.*

The most important permanent memorial to Hudson and Fulton, though not primarily established as such, is the new Highlands of the Hudson Forest Reservation, which borders the Hudson for fifteen miles along the most picturesque portion of its course. Not only from the standpoint of the protection afforded to forest scenery along the river is the creation of this new reservation of interest, but a somewhat unusual importance attaches to it because it is different from any of the state or national forest reserves hitherto established. It is, in fact, a pioneer of its kind, bringing into play a principle unique in the forestry practice of this or any other state in the country, namely, the application of the state's police power to the management of privately owned forests. New York, in other words, has extended over some seventy-five square miles, more or less, of wild mountain land along the west bank of the Hudson River between Cornwall and Tompkins Cove, and extending several miles inland, of which it does not now own an acre of land or a single stick of growing wood, the power, exercised through the Forest, Fish and Game Commission, to tell the private owner how he must cut his wood and care for his standing timber. The putting into practice of the principle that the state, as quasi-sovereign and represenative of the interests of the people, has the right to enact laws for the protection of privately owned water and forests within its territory, is something quite new in American forestry. Yet the idea is probably no more radical at the present time than was that of the game laws at the period of their promulgation. In fact, the new law, while accomplishing large results, will disturb existing conditions to a surprisingly small degree. Hereafter all owners of timber land within the limits of the boundaries laid down must cut their wood under the direction of the state forestry officials; that is to say, in accordance with rational forestry rules as applied to this particular region by the Forest, Fish and Game Commission. These rules will be interpreted by the commission's forester, appointed for the Highlands of the Hudson reservation, although if it is so desired private property may be forested by an expert in the employ of private owners who has been approved by the commission. The commission will also police and inspect the privately owned forests and protect them from fire, in the same manner as is done in the State-owned Adirondack and Catskill preserves. It will post throughout the reservation such rules as it may establish, and violations of these rules are to be punishable by fines of fifty dollars, which it may collect in civil action.—*Harper's Weekly.*

# THINGS THAT MAKE FOR SUCCESS.

*A Correspondence Department.* *Conducted by the Editor.*

*If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.*

*We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.*

*Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.*

*To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.*

*To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.* —EDITORS.

*Success Letter No. 226.*

Whichever way the wind doth blow,
Believe, 'tis best to have it so.
So blow it east, or blow it west,
The wind that blows is always best.

A thousand crafts upon life's sea,
Each bent upon its destiny.
The wind that my craft faintly shocks,
And others drives upon the rocks.

Accept the wind where'er it blows,
As master pilot, he who knows,
So take each wind, the east or west,
As means for reaching what is best.

—HENRY P. HEISSENBUTTEL, Brooklyn.

*Success Letter No. 227.*

They say thine tendency is inherited,
And that the fruit of life you reap is all unmerited.
Back of the act there lies the will,
And back of the will, the mind,
Fed and sustained by the thoughts entertained
Whatever their nature or kind.

Yet back of it all is the Spirit Divine
Oft covered and hidden by Self,
Awaiting the offspring, the claimant, the heir
To his boundless unspeakable wealth.

Arise then and claim as the child of Most High
His likeness, his image, his hair,
His nature of love, His health and His wealth,
All good as your portion and share.

—HENRY C. HEISSENBUTTEL, Brooklyn.

*Success Letter No. 228.*

The man or woman who is kind, in all relations of life, who has always a smile, and a few words of cheer ready, and has strong faith, believing that all things work together for good, has surely attained the highest degree of success possible in this life. Certainly success lies within our reach. If we do not possess it we alone are to blame. Purity in thought and action, faith, love and true courage, will bring forth success and happiness. We should cultivate patience and poise in our daily walk and conversation and earnestly pray for strong faith. Are we not happy when we attain true success and successful when we are happy?

May new thought with sweet assurance
Many a sorrowing mortal bless,
Bid them rise with firm endurance
Upward, upward to success.

—MRS. ANNIE RODD, Charlottetown, P. E. ISLAND.

*Success Letter No. 229.*

A demonstration of the power of an idea in the cure of disease, came to me some years ago, before I had awakened to consciousness of the "All-encircling Good," and indeed only recently has the full force of the experience been revealed to me. Continued illness developed into a severe case of nervous prostration, and I was confind to the bed, when a long-cherished ambition was realized,—I was elected organist in my church,—the most responisble position in church music in our city. From that moment depressing thoughts vanished. I would get well, I woud do this thing I had longed to do; I would seize the coveted opportunity. With but little delay, I began the work. My family and friends were horrified. The doctor said, "Might as well let her do it, for the disappointment will harm more than the work." He was wise. I knew people said I was too weak and would not hold out, but my desire was strong enough to combat all such ideas, and now in my seventh year in the same position, I not only develop as an organist, but fortunately having become interested in metaphysical though, renewed bodily health and a joyousness in living have followed and proven not only of value to me, but also I believe of some help to others.—R. C. A.

*Success Letter No. 230.*

What is success for one would be absolute failure for another. Why is this? Because we are here on this life plainly to fill niches which no one but our own individual selves can fill. Therefore, if I try to fill my neighbor's niche I meet with failure, but if I devote my time to understanding and filling my own particular niche the result is bound to be success, and the degree of success depends on how well I fill my niche. How can I best understand and fill this niche?

The most beautiful thing in nature and her laws is harmony. Wherever harmony exists, nature evolves along the lines of the least resistance toward perfection or in other words towards success.

If I, by understanding and right living, bring about a condition of perfect harmony between my soul and body I will then naturally drift along the lines of the least resistance, to that niche in which I only will fit. If I fill this niche to the fullest I have, that is to me, unbounded success, happiness.

All there is in true success is the happiness it brings to the soul. If you tune your body in perfect harmony with your soul you can no more miss this happiness, success, than you can miss that change we call death. When I use the words "true success," I infer a false success, and by this inference I mean that if I have by my exertions gained wealth, power, influence, etc., without happiness, it is what I term false success and is worse than failure. It is an instance where I have tried to fill my neighbor's niche.

Hence: Bring about perfect harmony between soul and body and you will come to *your own*, which is to you unbounded success. —R. H. McDowell, Salem, O.

*Success Letter No. 231.*

When we have reached that optimistic state in our growth and unfoldment in which we can smile in the face of disappointment and use seeming defeats as stepping stones to higher achievements success is assured. Several experiences have thoroughly convinced me of the truth in this statement. A few years ago when teaching a country school in a little sod-covered log schoolhouse situated in the sage brush and lava rocks of Lost River, Idaho, I was taken down with a very severe case of mountain fever. I had wandered out into that country from southeastern Kansas, and in going from Blackfoot to Lost River by stage my trunk could not be taken at the time and was sent afterward by freight wagon, but before reaching its destination it was broken into and nearly everything I had, including clothing, certificates and recommendations, was stolen. My state of affairs seemed to be getting worse all the time and as a consequence I began to get desperate. The thought of being in a strange country, in the midst of winter, and to all appearances tottering on the very verge of the grave, without a dollar to pay my board and lodging and almost without clothing, followed by other seeming troubles, nearly drove me to distraction. Fortunately, however, I was provided with some "brace up" literature which I had read and had had read to me. This welcome uplift, by renewing my faith, did much towards enabling me to pull through and thereby prove the truth in the old saying, "Where there is a will there is a way."

This little experience, with a few others since then, has shown me the importance of faith and "stick-to-it-ive-ness" in either clear or stormy sailing. I have also learned that "new thought" is not to be used merely as a nostrum in times of adversity, but if applied and practised at all times it becomes a preventive of adversities.—J. N. Lindelow, Fishkill-on-Hudson, N. Y.

*Success Letter No. 232.*

Success is the Omega of life. It may be designated as the crowning point of persistent effort and diligent undertaking. This desire for success makes the "wheels of life" revolve steadily and with perfect equilibrium and the ultimate culmination of this desire we term "success."

The desire for success is more or less predominant in each individual; the more ambitious the individual the greater and more exacting will be his idea of true success and the more vigorous and persistent will be his effort to gain his "El Dorado."

Now, this desire for success must not be due to some transient motive of enthusiasm or mere fancy. It must be the result of a thorough knowledge of our adaptability to a particular line of duty and an untiring pursuit of the same.

There will appear obstacles on the journey to success, the paths will be thorny and precipitous at times; the clouds of failure will obscure the horizon; the rains of adversity will pour, but the man with a firm determination will realize that these obstacles are but the "stepping stones" to success.

Failure is the precedent of success. Without failure there could be no success. What is success? Success is nothing more but a battle with failure. If we conquer failure we attain success.

The field of success is not overcrowded. There is still ample room in this field of competition for the strenuous and persistent worker. The modern man and woman rush madly into this field devoid of purpose and true ambition.

It is not always the man who has been successful in a financial way who attains true success. It is the man who can wage battle with himself and comes out the victor who may be designated as the really successful man. My idea of true success is to live up to one's ideal self and this I deem a world gained—success.—ROSE G. SWETZ, Fort Wayne, Ind.

Success Letter No. 221 wins the prize for January. Brevity is the soul of wit. If Evans Walsh will let us know where he wants the subscriptions sent they will be forwarded.

Success is continuing! We are getting many letters and yours will appear one of these days. Be patient!

# For World Peace.

**We want a world agreement for universal peace.**

**We want our disarmed war vessels and battleships turned into a White Fleet, a Public University of Travel that will tour the world every year.**

**We want these ships manned by the best instructors in Foreign Art, Literature, Travel, Sociology, Human Nature and Universal Brotherhood.**

**We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all states.**

**We want this post-graduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.**

**We believe in these things.**

**We speak the Word for them.**

**We pray for them.**

**We talk for them.**

**We work for them.**

**We vote to this end.**

*—Elizabeth Towne.*

## Circle of Whole-World Healing

**Conducted by THE EDITORS.**

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the world,—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness*.

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

### *Key Thought for Daily Meditation*

***As soon as the man is at one with God, he will not beg, he will then see prayer in all action.***—*Emerson.*




*"Oh, wad some power the giftie gie us*
*To see oursel's as ithers see us!*
*It wad frae mony a blunder free us,*
*And foolish notion."*

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

*In this department I will try to reply to the 1001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people.*

*Welcome, all!* ELIZABETH TOWNE.

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M. W.—For strengthening your health, study the Four Lessons. Practice faithfully. Nothing better. Chiropractic is in accord with new thought. So is any other useful profession. The profession is not the determining feature, it is *the way you use it*, that stamps it as new thought or old. Certainly a woman can be a doctor of Chiropractic as well as a man.

L. M. N.—As long as you are "forlorn," all the young men will leave you to your fate. Get Florence Morse Kingsley's little book called, "The Transfiguration of Miss Philura," and read it over and over for a month or two. Get into the spirit of it, and trust the All Encircling Good! Shine on the just and on the unjust! Spruce up, and get out in the world and make sunshine for others. Don't sit around and brood over has-beens, or hasn't-beens,—let them drop into the bottomless pit of oblivion! That beautiful little book about "Miss Philura" has now been dramatized, and put upon the stage. It was given over at Northampton the other night before the Smith College girls, and the next day the papers gave it a magnificent review. It is another of those great new thought plays that are already helping to make the world over. See it if you have a chance.

A. W. S.—Good for you! I like to see folks stand up for their home city, and I find that Los Angeles has a great many loyal native sons and daughters. This was one of the beautiful things I noted down there—everybody loves Los Angeles and thinks it the most beautiful city to be found anywhere. I have only seen one other city, St. Louis, that has so many beautiful homes in it. You ask me "What is the matter with Los Angeles?"—and I join you in the chorus, She's all right! Don't forget that the statements in *Nautilus* came from your own people in your own city, and that I repeated them because they happened to impress me. There are always two sides to everything, even Los Angeles! I adore one side, and my impulse is to set the other side straight! This I did to the best of my ability. Whether I did it with my little hatchet or not, Los Angeles has passed a new law that prevents the collecting of license fees from lecturers. And I think more of Los Angeles than ever. You would make a first-class professional booster for Los Angeles. I wonder if you are one.

C. B.—My dear woman, there are only two courses open to a sensible person—one is to walk right out from such conditions and such people; the other is to stay right where you are, love them and believe in them, and be happy in spite of appearances. Nobody can decide for you which course to pursue. You must work it out yourself. Ask the Spirit to help *you* into the truth of what to do. Follow the Spirit whatever it says. Nothing but love and faith and affirmation of freedom from evil habits, with plenty of soul shine on your part, will help those relatives. Wait on the Spirit in faith and love. *Accept* for the present conditions as they are, bless them. Don't allow thought of "disgrace" to come into your mind. Read Mrs. Stockham's "Non-Resistance" article in January *Nautilus*. Remember that those men are learning by their mistakes, just as you and I learn by our mistakes. And remember that you and they are immortal, with no beginning and no end, and that what we call "this life" is but a day in your eternity of existence. A day in which you learn many things that will be of benefit to you in the next day, in the next state of existence. Look out, and get the wide view, and you will not be so oppressed by the little happenings of every day. Speak the word of truth and love and freedom; be still and know.

P. F. S.—Nonsense! You might as well tell me that you cannot control your fingers when you try to play the piano. Of course you can't if you have never tried to. Controlling your thoughts and controlling your fingers, are learned in exactly the same way—by careful, persistent *practice*, in placing your thoughts and your fingers in just exactly the spot desired; and placing them there again every time they fly the track. You can't hold your mind very long on one thought any more than you can hold your finger very long on a single key

of the piano, and get results. You can think the thought, let go of it, then think it again, and keep on repeating until it is easy and natural for you to think that particular thought. You can affirm any desirable thing, keep on affirming it for ten minutes at a time, two or three times a day, and eventually the thoughts will think themselves without any special effort on your part. But you have got to do the faithful practice first. Go in to win and stick to it. There are many books, and lessons, which tell you how to think. The new thought is a point of view. Keep affirming the point of view until it becomes natural. That is all there is to it.

J. A. N.—I must quote a little of your letter so that our other readers may get the point without any question. You say: "I am a farmer's wife, and depend on my hens for my spending money, clothes, etc., and I wish you would tell me in the Family Counsel why it is that all my hens stop laying when I begin to affirm *that they do lay, that they are great layers,* and in fancy see myself bringing in large baskets full of eggs. Take last year, for instance,—I very much wanted to take a trip to Boston in February (a time of year when any hen ought to be laying). Well, in November about half of them were laying, and I thought if only the rest of them would lay, I could take that trip, so I began to affirm as above, at the same time giving them, as I always do, the best of care; but gradually the eggs began to grow less and less until in February only one hen was laying, and I not only could not take that trip, but had to use money I had saved for clothes to buy feed for them. When I quit affirming they gradually began to lay until about the usual number were laying. Now I have tried this a half dozen times, in as many years, only not always in the winter, with the same result." It seems to me that the cause of your difficulty lies in these few words, "I very much wanted." Anxiety defeats affirmation for the time being. I should judge that your affirmations were made with *anxious personal will,* instead of being made *in faith and love.* Love is the universal will which backs you. When you begin to get anxious and strain after a thing, you cut off the inflow of the universal will or love. This results in demagnetizing yourself and your word. But even this would not hinder your word from doing its work, provided you use the personal will only when you are making the affirmations, and at certain set periods of the day. If you can relax and love and believe between times, your word can get in its work anyway. But if you carry the anxious will over into the other hours of the day, you keep your love energy pretty well cut off from yourself and the object of your solicitude. It is better not to set dates for doing things, nor set certain sums of money that you must have on that definite date. All this tends to arouse the personal will to that anxious state which means defeat. Picture what you desire and *believe* and be happy, *knowing that what you desire will manifest in the fullness of time.*

# Little Visits

*A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.*

*More New Thought Plays:—*

Did you have anything in *Nautilus* about "The Dawn of a Tomorrow"? It is essentially a new thought play, although it may also be called an old fashioned orthodox play, or a play entirely devoted to boosting the interests of C. S. "It isn't in knowin' but in believin'," says Glad. And then she goes ahead and expects—or prays for—big things, and big things come to her.

I tell you the stage is reaching the masses with the great modern religions that teach socialism and the power of the mind. In the "Servant in the House" the drain man talks socialism frankly and fearlessly. Think of that on the stage! Five years ago the word socialism would not be permitted inside a theater with handcuffs on it. Today it is free to occupy any part of the house. Even the boxes are not safe.

And it is the same with new thought. Think of the success of "The Witching Hour." And "The Third Degree" drives home to us the lesson that the power of suggestion is great.

I have been led to say this because I saw Eleanor Robson in "The Dawn of a Tomorrow" Wednesday. I tell you that play helps a fellow get perspective and become even more optimistic. Fortunately I am a smiley individual and do not take things too seriously, but there have been times when even my cheerfulness was dampened by thinks that splashed inharmony all over me. Today, however, I can see that the worst things of last month merely prepared me to receive better things now. And I get them.—THOMAS DREIER, Libertyville, Ill.

*From the Duffograph Man:—*

Though I'm not a subscriber of record to *The Nautilus,* yet it is a power and an inspiration to me for I buy it each month at the news stand. The first pay day after Christmas I'm going to send you my year's subscription; sure I am. I would do it right now, but I've a dear loyal wife down at Ashland, and two darling youngsters that I've got to buy Christmas presents for, and you see it leaves me temporarily shy.

Under the head of "Things That Make for Success," you say: "If you have discovered something that makes for success let us hear about it."

That's my warrant for this letter.

A couple of years ago I was paralyzed with disappointment, seemingly unable to get myself out of a mental lethargy, until one day I came across a little poem which I named, "Optimistic Opportunity." It lifted me out of the slough of despond. I gave the little poem to a number of preacher friends of

mine, wrote it up in various papers and it has ever since been to me a cloud by day and pillar of fire by night. Through a letter I wrote to the author, Circuit Judge Malone, of Memphis, Tenn., I gained a dear friend, and I am sure that the little poem, read from different pulpits and passed on by my friends has kindled a living fire in the hearts of many —at least I hope so.

Since then I have been seeking out all the optimistic literature I could find, and when my telegraph editing on the *Register* gets irksome, when along about three or four o'clock in the morning I get home from work, I read an hour or so from some of these magazines, and I am refreshed and ready for the duties of the morrow.

In the *Register* I am running from time to time a column of Duffographs, in which I am endeavoring to say things that will stir up the people to a realization of the possibilities that lie within themselves. Now, I am sending you the little poem and if you care to use it I shall be very glad. Here it is:

*They do me wrong who say I come no more*
*When once I knock and fail to find you in;*
*For every day I stand outside your door,*
*And bid you wake and rise to fight and win.*

*Wail not for precious chances passed away,*
*Weep not for golden ages on the wane!*
*Each night I burn the record of the day,*
*At sunrise every soul is born again.*

*Laugh like a boy at splendors that have sped!*
*To vanished joys be blind and deaf and dumb.*
*My judgments seal the dead past with its dead,*
*But never blind a moment yet to come.*

*Though deep in mire, wring not your hands, nor weep,*
*I lend my arm to all who say "I CAN!"*
*No shamefaced outcast ever sank so deep*
*But might rise and be again a MAN.*

*Dost thou behold thy lost youth all aghast?*
*Dost reel from righteous retribution's blow?*
*Then turn from blotted archives of the past*
*And find the future's pages white as snow.*

*Art thou a mourner? Rouse thee from thy spell!*
*Art thou a sinner? Sins may be forgiven.*
*Each morning gives thee wings to flee from hell,*
*Each night, a star to guide thy feet to heaven.*

I had meant to tell you something of the work of the Mansfield, Ohio, reformatory, of which Dr. James A. Leonard, a very good friend of mine, is the superintendent. I wanted to tell you the methods by which seventy-five out of every hundred of the young men incarcerated there for their first crime become good and useful citizens after they are released from the institution, but I've already written to great length—besides I must go to work.

If you would care to have me do so, I'll send you a copy of the September *Progress and the Ohio Magazine*, not the *Chicago Progress Magazine*, but one published at Columbus—in which I have a very complete article on the work. Thanking you for the many inspiring things you have written, I am, sincerely.—W. A. DUFF, Telegraph Editor, *Sandusky Register*.

Thank you for the good letter and the poem —thank you! Tell us about Dr. Leonard's work, do. I wonder what the darling youngsters got for Christmas.

*A Parrot Story from Mrs. McAdow:—*

Let's have a nice, quiet little talk about parrots. Down in the sunny South it is dignified to have a handle to your name, else you don't count for much. I have a parrot and his title is "Major," so he counts for a good deal in my circle. He calls himself "Maja" and "Little Boy," and he calls me "Motha" (mother), and when he's on his dignity and wants me to understand that he has stood all my folishness that he's going to, I am called "Mismacadow" in an emphasized tone that means business. He isn't the smartest parrot I ever heard of but everybody loves him that comes his way, even the old fossils that are always gibing at woman's imbecility over pets.

"Maja" has little human ways of reasoning that made him a never-ending source of wonder to our family and our frequent visitors. Two years ago he had a visitor all of his own, a young lady parrot, a year old, by the name of "Polly." He wasn't as much taken up with "Polly" as young gentlemen are supposed to be over Pollies, but this only added to the interest and divertisement of the human part of our household.

They each had a day cage which was hung out under the orange trees in the daytime, and at dusk they were brought in and put in "Major's" night cage which has no top to it. It has a horizontal perch with seed and water cup at either end, and over this curves a brass rod which it considered in the parrot world as something quite superior to the lower perch, and it soon came to be the main issue in the lives of the host and his guest to get the preferred seat before the other could occupy it. As "Major" was five or six years older than "Polly" and consequently more wily in the subtle ways of the world, he usually "got there first." Not infrequently there would be a passage at arms with a few hard words passed that sounded not unlike a similar thing that you've heard and seen in a "rush" on bargain days.

When the matter was settled and mine host was comfortably installed on his coveted seat, and "Polly" had taken the matter as philosophically as becomes only a mere guest, and had gone to work combing out a few tangles that the little scrimmage had left in her green plumes, she would cast an eye of critical coldness up at the victor and say sarcastically, "Ain't he the sweetest baby you ever saw?"

One evening a young man in our town brought over a strange young lady. She had one of the most, yes, quite the most enormous yellow pompadour I ever saw, and it attracted the parrots quite as much as it did the rest of the family. They eyed her for about an hour, their remarks being so low that they were not intelligible to our ears; but to one who knows parrots there was much evidence that they were astounded at this new yellow-headed creature that might be a parrot and yet acted human. "Polly" finally reached the place where she felt that something must be said, whereupon she delivered herself of the compliment, "Such a pretty girl." The young lady blushed deeply and looked painfully conspicuous on a large divan by herself, all eyes being amusingly bent upon her. At this psychological moment, "Polly" had a bite, and while she was bent on a tour of discovery the young lady was given time to recover her picture-poise, but "Polly" hadn't finished her remarks, so while she was burrowing around in search of the disturber she kept one eye fixed on the yellow top-knot of the lady. Fluffing herself into shape once more, she sighed and said, "Su-ch a pretty girl, worth fifty dollars." A burst of laughter from the company was heartily joined in by the two little rascals.

One day "Major" was singing at the top of his voice out in his cage under an orange tree, "My father and mother were Irish and I am Irish, too." "Polly" from her rubber tree greeted the song with a peal of laughter, and when she finally recovered herself, she remarked, "O, it was gur-rand, it was beautiful! ! ! Everybody works but father, and he sits around all day."

When dusk comes on "Major" addresses everyone in sight with the remark that "Little Boy wants to go in the house," and after a sufficient length of time if his request is ignored he will instill so much pathos into "Po-or little boy wants to go in the house," that he gets his way.

After close association with him for eight years I am satisfied that it is not an easy matter for him to talk. He would dearly love to sing, but he can't master the many words that accompany an air. I have heard him take the word "Duck" and put that to a tune and sing it, thereby giving him words for his songs without the exertion of recalling a hundred different words.

Here is an instance of his reasoning powers: One evening I was eating nuts, of which he is very fond. He was given *one*, which is supposed to be quite enough for the good health of one small parrot.

To stop his fussing I gave him a large Brazil nut which I knew he could not crack. After fooling with it for five minutes he dropped it in his water cup then went about the business of coaxing for more. After letting the nut soak for ten minutes or more, he took it out and tried it. As it still seemed very hard to his limited capacity for reasoning, he put it back in the cup and let it soak a little while longer. On the next trial he decided that the soaking was of no use, so he climbed down to the edge of his pan with it in his beak, and held it out towards me in language so plain that a deaf and dumb person couldn't fail to understand it, and you can guess that it was cracked for him even though it was very bad for his health.

"'Nuff said about parrots. Let's talk about clams."

Sometimes I'd rather be a clam, Elizabeth, and hence this story about parrots.

Moral: It is easier to understand about parrots than the silence that is never still. Now will you be good?—MARIAN A. McADOW, Punta Gorda, Fla.

*Another Surprise:—*

When this month's issue of the *Nautilus* came to me I carried it around to the office where I am employed, and that day at noon, or rather before noon, I put it back in rather a dark corner of my desk, thinking that Mr. ———, my employer, a man of such thoroughly practical ideas, who seems to care more for his successful law business than anything else in this world—would think the *Nautilus* was

*Continued on Page 60.*


## Insomnia

**Leads to Madness, if not Remedied in Time.**

"Experiments satisfied me, some five years ago," writes a Topeka woman, "that coffee was the direct cause of the insomnia from which I suffered terribly, as well as the extreme nervousness and acute dyspepsia which made life a most painful thing for me.

"I had been a coffee drinker since childhood, and did not like to think that the beverage was doing me all this harm. But it was, and the time came when I had to face the fact, and protect myself. I therefore gave up coffee abrutply and absolutely, and adopted Postum for my hot drink at meals.

"I began to note improvement in my condition very soon after I took on Postum. The change proceeded gradually, but surely, and it was a matter of only a few weeks before I found myself entirely relieved—the nervousness passed away, my digestive apparatus was restored to normal efficiency, and I began to sleep, restfully and peacefully.

"These happy conditions have continued during all of the five years, and I am safe in saying that I owe them entirely to Postum, for when I began to drink it I ceased to use medicines." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

**Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.**

## When Dinner Comes

**One Ought to Have a Good Appetite.**

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby.

"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner.

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing plump and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

**Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.**


(*Continued from Page 59.*)

out of keeping in his law office, and rather "queer" reading for me. Believing that he might think I am "queer" for reading such, I almost hid it. After returning to my desk after dinner, Mr. ———, my employer, came to me and in such an earnest tone of voice, said: "Mrs. Brown, I am under many obligations to you. Today while waiting at noon, I reached over for that little magazine, the *Nautilus*, and reading at random in it, I found some very noble, helpful thoughts." Continuing, he said: "I would apologize for this, but I did not touch any of those things there of yours except that magazine, and I enjoyed it." Of course, I have been enjoying the *Nautilus* all along, but did not expect this particular person to approve of it.—W. B., Meridian, Miss.




*In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by S. Jay Kaufman unless otherwise signed.*

—A novel of New York life and the West that makes good summer reading is "The Full Glory of Diantha," by Mrs. Philip Verrill Mighels. It has a rather unusual plot and is delightfully interesting. Forbes & Co., Chicago, $1.60 postpaid, 432 pages, cloth.

—You read about our visit to Portland, and the address I gave under the auspices of Henry Victor Morgan. Since then, you have read a Little Visit from him. Just now I am in receipt of Volume I, No. 2, of his very neat new paper, *The Practical Christian*. Price, 50c a year. It reminds me of another paper that started publication in Portland, in November, 1898! May it live long and do a great work, and surpass all records. Send for a copy and watch it grow. And along with the copy of *The Practical Christian* comes to us a neat book of poems by Mr. Morgan, "The Way, The Truth, and The Life: A Christmas Poem." Mr. Morgan's address is 64-65 Selling Hirsch Building, Portland, Oregon. Congratulate him, and send him your thoughts for success in wide usefulness.

—From the Doubleday, Page Art Company, 133 East Sixteenth street, New York City, we have received a copy of their "Burlington Proofs," with which we are delighted. This is made from Whistler's "Portrait of the Artist's Mother," and it is nineteen by twenty-two inches in size. It is a magnificent photogravure, every detail coming out as perfectly as in the original painting itself. We have our print framed in a two and one-half inch flat polished mahogany of a very dark shade, and the lovely creams and browns of the picture tone into the mahogany most beautifully. These Burlington proofs stand unique as the most perfect pictures of their kind ever issued, and have established themselves throughout the world as the pictures par excellence for the home. The next best thing to having the real Van Dycks, and Rembrants, and Whistlers, is to have these reproductions of them. And the price is remarkably reasonable—only $4.00 for these very large proofs. Doubleday, Page Art Company have made these proofs from many of the world's greatest paintings. Ask them for a catalogue and prices. (E. T.)

—"The Literature of New Thoughters," by Frances Maule Bjorkman, occupies five pages in *The World's Work* for January. The first column apologizes for us and criticizes us, the last column gives you just a hint of the way

(*Continued on Page 64.*)



# Be Well Without Drugs

*I will help you to*

## Vibrant Health *and* Rested Nerves

After my university course, I concluded I could be of greater help to my sex by assisting Nature to *regain* and *retain* the strength of every vital organ, by bringing to it a good circulation of pure blood; by strengthening the nerves, and by teaching deep breathing, than I could by correcting bodily ailments with medicine. It is to my thorough knowledge of anatomy, physiology and health principles that I attribute my marvelous success. I have helped over 44,000 women. I can help you to

## Arise To Your Best

I have given to each woman that *satisfaction with self* which comes through the knowledge that she is developing that sweet, personal loveliness which health and a wholesome, graceful body gives—a cultured, self-reliant woman with a definite purpose, which makes her the greatest help to family and friends. She is a **Better Wife, a Rested Mother, a Sweeter Sweetheart.** She adds to the beauty of the world, thus contributing to its refinement, cultivation and education. I can help you to make every vital organ and nerve do efficient work, thus clearing the complexion and correcting such ailments as

| | | |
|---|---|---|
| *Constipation* | *Irritability* | *Indigestion* |
| *Weak Nerves* | *Colds* | *Dullness* |
| *Rheumatism* | *Nervousness* | *Weaknesses* |
| *Sleeplessness* | *Torpid Liver* | *Catarrh* |

This work is done by following simple directions a few minutes each day in the privacy of your own room. In delicate cases I co-operate with the physician.

I regard medicine for reduction as dangerous, and bandages and reducing appliances do not remove the cause, hence only give temporary results. In correcting faulty habits of digestion and assimilation, I build up the strength while I am reducing, or developing you.

This is **practical common sense.**

Think it over and write me today for particulars.

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When every organ of the body is doing efficient work, there will be no superfluous flesh and no bony, angular bodies. I have reduced thousands of women 80 lbs., and have built up thousands of others 25 lbs. What I have done for others I can do for you. It would do your heart good to read the daily reports from my pupils. Here are some of them:

"My weight has increased 30 pounds." "My kidneys are much better."
"My eyes are much stronger and I have taken off my glasses."
"I have not had a sign of indigestion or gall stones since I began with you."
"I weigh 83 lbs. less, and have gained wonderfully in strength. I never get out of breath, the rheumatic twinges have all gone, and I look and feel 15 years younger."
"I am delighted with the effect upon my catarrh."
"Just think of it! To be relieved from constipation. Entirely free after having it for 30 years!"
"Have grown from a nervous wreck into a state of steady, quiet nerves."
"The relief from backache alone is worth many times the money, and I haven't had a cold since I began with you."

Write me today, telling your faults of health and figure. If I cannot help you, I will tell you so. I study your case just as a physician, giving you the individual treatment which your case demands. I never violate a pupil's confidence. I will send you an instructive booklet, showing correct lines of a woman's figure in standing and walking, **free.**

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*Author of "Self Sufficiency." "The Vital Organs, Their Use and Abuse." Etc.*

## A Good Figure *is* Economy *and* Means More Than a Pretty Face

I have corrected thousands of figures as illustrated below. **Style is in the figure and poise and not in the gown.** The gown in Fig. 1 cost $250; the one in Fig. 2 cost $6.00. Fig. 2 is the same woman as Fig. 1, developed and in correct poise. Figs. 3, 4, 5 and 6 show actual photographs of pupils *before* taking up my work. (They have given me permission to use them). They all stand, *now*, as correctly and appear as well as Fig. 2.









*Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.*

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*(Continued from Page 60.)*

the other literary folks are catching onto our ideas, not to mention our style! The columns in between are filled with information about us and our literary (?) productions. Some of this information "ain't so," as Bill Nye would say, though some of the statements might have been true when the article was written. You see, we new thought folk don't stand still while the printer gets around to print. One or two of the statements remind me of Mark Twain's comment on the report of his death. I fancy Mrs. Wilcox might say "slightly exaggerated!" to the statement that

*(Continued on Page 66.)*


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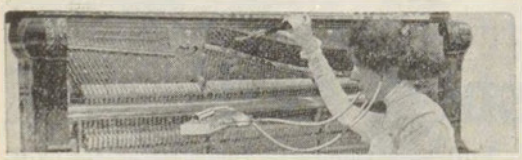
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(*Continued from Page 64.*)

she writes for the magazine *New Thought*. Every article of hers that appears in *New Thought* is copied from the Hearst papers, and in *very* fine type at the bottom of the first column of each you will find the Hearst copyright notice. Ella Wheeler Wilcox *writes for no new thought magazine except The Nautilus*, nor *ever* has with the exception of twelve articles sold nine or ten years ago to Sidney Flower, afterward published by him as "The Heart of the New Thought." Mrs. Wilcox is a paid contributor to *The Nautilus* only, and we are just a little particular that *The Nautilus* gets the credit. Hence this mention. (Which reminds me that in our March number will appear a new poem by her, "If Christ Came Questioning"—a lovely, musical poem, about twice as long as any other poem she has sent us. Don't miss it.) On the whole this article of Mrs. Bjorkman's is good, a fair statement from "the worldly" standpoint, and its publication in *World's Work* insinuates new thought still a little farther into the world's "literature."—E. T.


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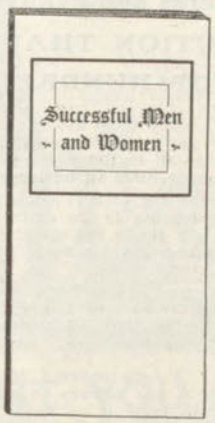
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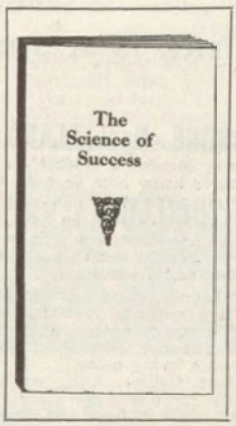
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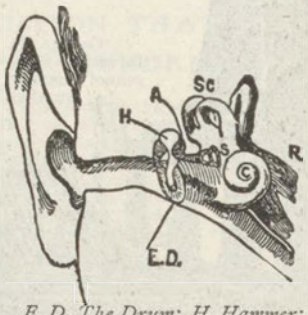
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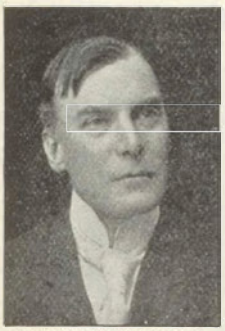
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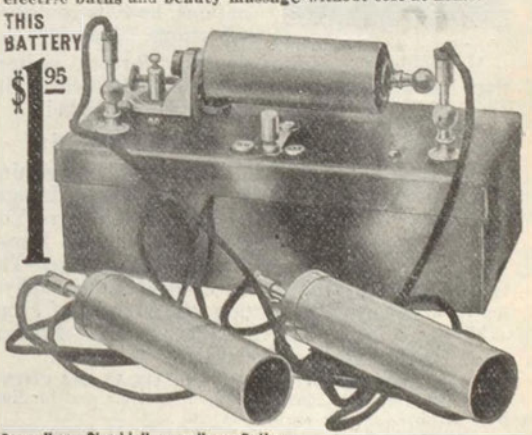
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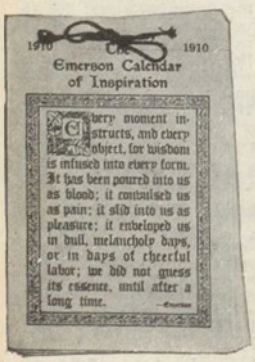
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**The Purpose of Life.**
**Objective Self.**
**Subjective Self.**
**Arousing the Vital Current.**
**The "Double Man."**
**The Normal Man.**
**Things Constructive as Distinguished from those Destructive.**
**How the Body Grows.**
**Value of Natural Relaxation.**
**Great Central Truth of All Hygienic Systems.**
**Peculiar Action of Vital Current.**
**The Delusion of Fear.**
**How Children Protect Themselves.**
**To Relieve Tension from Fear.**
**The Great Law Revealed.**
**No Sacrifice Required to Attain Health or Long Life.**
**Purpose of Regular Eating.**
**Source of Vital Power.**
**To Arouse a Weak Stomach.**
**Life Line Prolonged.**
**Power of Endurance Increased.**
**The Living Cell in Food.**
**Great Discovery.**
**Raw Food System.**
**New System of Cooking to Save Life in Food.**
**Nature of Cell Action and Reproduction.**
**Cause of Nervous Prostration.**
**Vitality of Seed Germ.**
**Why People Grow Fat With Age.**
**Why Some are Too Thin.**
**Possibility of Retaining Youth.**
**How Ability to Live Long Was Lost.**
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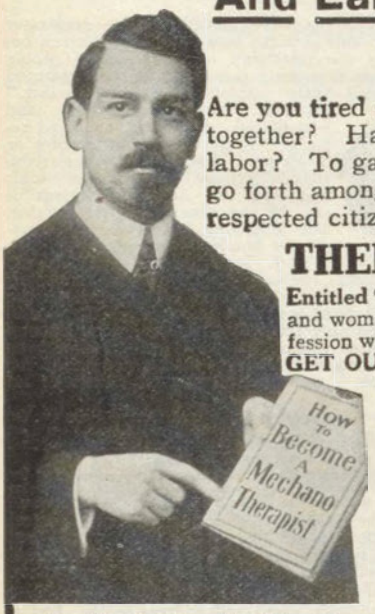
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**Mechano-Therapy Holds Out Equal Opportunities for Men & Women to Earn Big Money**

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It is simply drugless healing. A common-sense method of treating human ills without dosing the system with poisonous drugs—that's all. We have taught hundreds of men and women who were formerly clerks—farmers—stenographers—telegraph operators—insurance agents—railway employes—in fact, of nearly every known occupation—old men of 70 years who felt discouraged and hopeless—young men of 20 years, who never had a day's business experience—salaried men, who could see nothing in the future but to become Osslerized—laboring men, who never realized that they had within themselves the ability to better their conditions. Write for our FREE book, which explains all—today.

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# These Men and Women

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## American College of Mechano-Therapy of Chicago

ARE ALL SATISFIED AND ARE EARNING BIG MONEY IN THE WELL-PAID AND UNCROWDED PROFESSION OF

## MECHANO-THERAPY

### Read These Letters

We have many hundreds of letters on file in our office similar to these from professional men, ministers, teachers, clerks, stenographers, laborers—in fact, almost every occupation is represented.

**These People Have Succeeded—Why Not You?**



**The Oldest Student—Seventy-Six Years Old—Says: "Lessons Easily Mastered."**

J. H. Conway, M.-T., writes

"Lessons are easily learned by anyone with ordinary intelligence and a common school education.

"I am seventy-six years old—most likely the oldest student you have."

**"I Make $10 to $15 Per Day, and Work Seven Days a Week."**

Dr. F. W. Leslie, M.-T., writes:

"I make from $10 to $15 a day, and work seven days a week. I am busy all the time."



**A Prominent European Instructor Says: "Your Course is Most Complete."**

Edward Arffman, M. T., writes: "I passed a four years' course of learning in hospitals, served in the Danish Royal Life Guards, was a physical director, took three-year course in Examination, Theory and Practice in Europe, and now have earned my diploma in Mechano-Therapy. Thanks for it. Your course is most complete."

**"I Am Getting a Good Practice in Mechano-Therapy."**

Dr. Sam Levy, O. D., M.-T., writes:

"I am doing a good business and getting a good practice in Mechano-Therapy, which goes good with my profession of Optometry."



**"Time Spent and Price of Tuition a Fine Investment."**

Rev. F. E. Hall, M. T., writes:

"The time spent and the price of tuition in your course will be a fine investment. I put the principles I learned into practice and demonstrated the wonderful facts."



**Mechano-Therapy Worked Wonders Even in the Hands of a Beginner.**

Anna M. Davis, M. T., writes:

"I surprised myself by accomplishing a number of successful cures. Your course is so complete in every way that the student who has earned a diploma should be thoroughly competent to take his place among the other practitioners of the healing art."



**Your Instruction Beyond My Expectation**

Dr. Louis H. Luetten, M.-T., writes:

"I thank you and the school for the good you have done me through your instructions, which have been beyond my expectations entirely."



**Received $2.50 to $5.00 for a Single Examination.**

P. W. Dyment, M. T., writes:

"In my one year's practice I have never given a single examination for less than $2.50 and the most was $5.00."

**Makes $25 to $30 Per Day**

E. L. Stout, M-T-D., writes: "I now get patients from four different States, and make as high as $25 to $30 per day. I feel that in Mechano-Therapy there is financial success for all."



**Self-Supporting Women Should Take Up Mechano-Therapy**

Elizabeth J. Mars, M.-T., writes:

"I would recommend any self-supporting woman to take up Mechano-Therapy as a profession. The lessons are easy and plain, and there is no trouble in understanding them."

**Income $15 Per Day; Formerly a Blacksmith**

W. S. McClure, M.-T., writes: "I heartily endorse your college and recommend it to others. The man who induced me to take a course in Mechano-Therapy was formerly a blacksmith with an ordinary education. Today he is practicing Mechano-Therapy with an average income of $15 a day."



**"I Am Doing Very Well."**

Elizabeth S. Rosensteel, M. T., writes:

"The course given by your college is plain, clear and easily comprehended. Anyone with an ordinary education can soon master the course. I have succeeded in every case and am doing very well."

**Successful Financially; Scores of Satisfied Patrons**

C. Alfred Davy, M.-T.-D., writes: "I get results beyond even what I had anticipated. I have scores of satisfied patrons and of the financial end I have no cause to complain. I recommend your course as thorough and practical."



**Doing Better Financially in Mechano-Therapy Than Formerly in the Profession of Electrical Engineering.**

John E. Lydon says:

"I have done better financially since I entered the profession of Mechano-Therapy than when I formerly followed the profession of Electrical Engineering. There is no doubt of one's success in Mechano Therapy if the instructions as taught are carefully followed."

**One of Our Most Successful Graduates,** located in New York City, writes: "I cleared $80.00 above all expenses in four days' time."

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To prove to anyone that this is absolutely true, we will send for 4c postage a 35c ten days treatment of Alfalfa-Nutrient in plain sealed package with 56 page scientific booklet "How to Develop the Form and Secure Perfect Health." Lady and gentlemen agents wanted. Write today for free trial.

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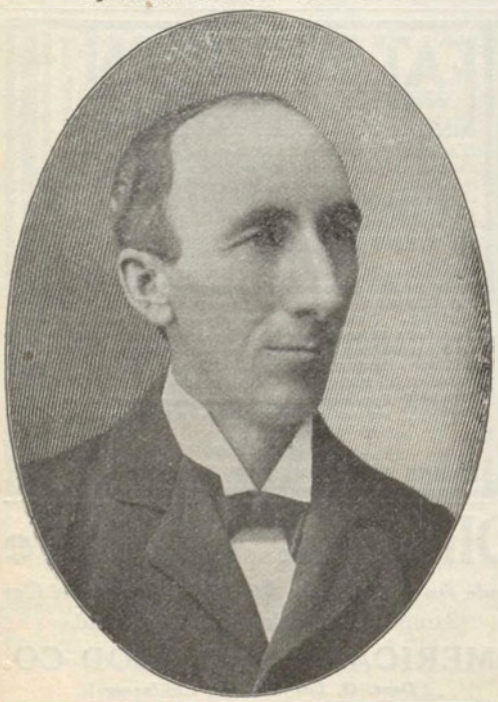
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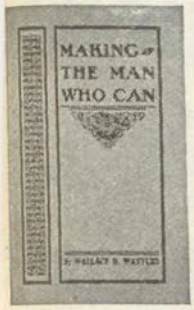
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# MAKING THE MAN WHO CAN

## AND THE WOMAN WHO DOES




We are all governed by others. We don't admit it, but consciously or unconsciously we imitate, we reflect, or we pattern after, others. It is not objectionable if your pattern is good—after really brilliant men or women—after those who have blazed trails of glory.

So, when our gem, "MAKING THE MAN WHO CAN," came out, we sent it to a few men, whom we know, and whose opinion we were willing to set before you, with our stamp of approval, for your following.

Some of these opinions we find room for here. If these men think this, surely here is a criterion for you:

**LEIGH MITCHELL HODGES** (The Optimist), Editorial Staff, North American, Philadelphia, says:

*"I am inexpressibly indebted to you for enriching me with 'MAKING THE MAN WHO CAN.' It is the BEST right-thought preachment I ever read, and I've browsed over a bushel of 'em. Unless I am blind to the real meaning of the term, it is 'Holy Writ,' and it ought to be read by every man who can read. I never before said this much about any book, because I never before read a book that MADE me say this much. I want ten copies right away, unless they cost too much."*

**MILO C. JONES,** Fort Atkinson, Wis., says:

*"I am pleased to acknowledge receipt of your little book, 'MAKING THE MAN WHO CAN.' I have read it with much interest, because it expresses my ideas almost exactly. Send twenty copies of it, for which I enclose payment. Please enter my subscription to* THE NAUTILUS *magazine. I am pleased to be on your list."*

**FRANK ANDREWS FALL,** Bursar, New York University, New York, N. Y., says:

*"Once upon a time I got plentifully shocked trying to pick a few currents from an electric light plant. But it didn't stir me up half as much as did the reading of 'MAKING THE MAN WHO CAN.' Elizabeth calls Mr. Wattles' book a 'live wire.' It strikes me that it is a whole dynamo of about a hundred man-power. There may be better stuff than Chapter IV on 'Promoting Yourself,' and Chapter V on 'The Advancing Thought,' but I've never come across it in the Astor Library."*

**Mr. Chas. Rosen, Supt., Roycroft, East Aurora, N. Y., says:**

*"'MAKING THE MAN WHO CAN' is a forceful proposition and reminds me of 'The Message to Garcia.' The writer certainly handles his subject in an exquisite way. He neither moralises, stupifies with statistics nor confounds with logic. He gives the facts from the viewpoint of a humanitarian. I congratulate any person who can get this book. The printing end of it does credit to the* NAUTILUS *press, and deserves a large circulation."*

We know the worth of this book and we know it is right in line with the things for which *The Nautilus* stands. So we want you to have them both. The two together—"Two heads are wiser than one." Used together they will make you the man who does what he desires to do.

## MAKING THE MAN WHO CAN

**BY WALLACE D. WATTLES.**

**Why Not Be Bosser Instead of Bossee? ? ?**

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Every question is answered by 'No reason"! Still the impetus to do the thing is lacking—you are afraid of yourself; you think "Some day." Here is the IMPETUS. A beautiful book by Wallace D. Wattles, **"Making the Man Who Can."** And nothing apter has been named in many a day. Contemplate! "Who can," it says. This means you *can* if you know how. "Making the Man" is the rest. Hence this book tells how YOU, WHO CAN, CAN be made, if you will follow out his simple, sensible, far-seeing thoughts. This book is a really new view of yourself and your world, with easy lessons in Making Yourself the Man Who Can. Mr. Wattles is the original Man Who Can Think and Do. Catch his vibrations!

A book that will make you understand why the man at the next machine was made foreman last week; why the house across the street is "free and clear"; why your method is "charge it" and never "I'll take the change, please"; a book that is not a man's opinion of what things should be, but a man's KNOWLEDGE of things as they are and the effect and use of these things on **you.**

The language is so simple that a Century Dictionary need not be carried about with it. You can tuck it in your pocket and read a paragraph at noon. It's the kind of a book that makes troubles mile posts on the way to happiness.

Here are some of the things this new book contains:

### Contents

**The Business Attitude—What You Desire—Becoming What You Want To Be—Promoting Yourself—The Advancing Thought—The Law of Opulence—To Transmute Competition—Man and Money Talk That Builds.**

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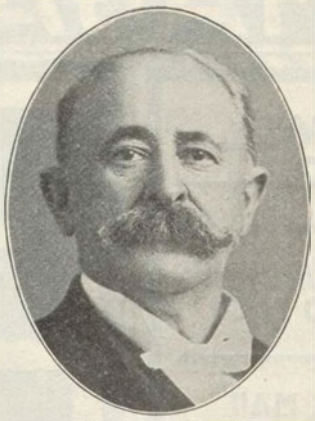
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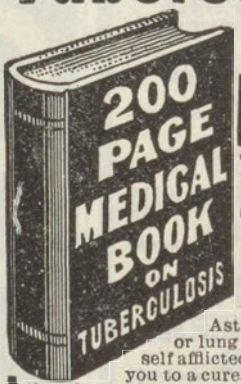
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# HOW I MADE MY HAIR GROW

## Woman with Marvelously Beautiful Hair Gives Simple Home Prescription Which She Used with Most Remarkable Results.

I was greatly troubled with dandruff and falling hair. I tried many advertised hair preparations and various prescriptions, but they all signally failed; many of them made my hair greasy, so it was impossible to comb it or do it up properly. I think that many of the things I tried were positively injurious, and from my own experience I can not too strongly caution you against using preparations containing wood alcohol and other poisonous substances. I believe they injure the roots of the hair. After my long list of failures I finally found a simple prescription which I used with most remarkable results, and I can unhesitatingly state that it is beyond doubt the most wonderful thing for the hair I have ever seen. Many of my friends have also used it and obtained wonderful effects therefrom. It not only is a powerful stimulant to the growth of the hair, and for restoring gray hair to its natural color, but it is equally good for removing dandruff, giving the hair life and brilliancy, etc., and for the purpose of keeping the scalp in first-class condition; it also makes the hair much easier to comb and arrange in nice form. I have a friend who used it two months, and during that time it not only stopped the falling of his hair and wonderfully increased its growth, but it practically restored all his gray hair to its natural color. You can obtain the ingredients for making this wonderful preparation from almost any druggist. The prescription is as follows:

Bay rum, 6 ozs.; Menthol crystals, one-half drachm; Lavona de Composee, 2 ozs.; To-Kalon perfume, 1 to 2 teaspoonfuls.

Apply night and morning; rub thoroughly into the scalp.

Go to your druggist and ask for an eight-ounce bottle containing six ounces of bay rum; also one-half drachm of Menthol crystals, and for a two-ounce bottle of Lavona de Composee. Mix the ingredients yourself in your own home. Add the Menthol crystals to the bay rum and then pour Lavona de Composee, and add the To-Kalon perfume. Let it stand for one-half hour and it is ready for use.

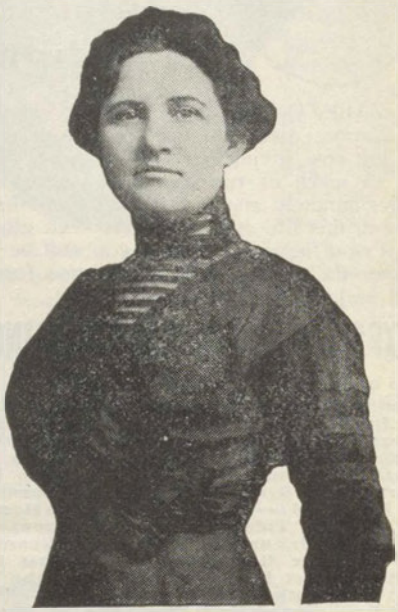

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# GOOD-BYE TO WRINKLES

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Della Ellison, of Scranton, Pa., seems to be the woman whose name shall go down in history as the discoverer of the true secret of Beauty. For centuries past women have realized that wrinkles not only made them look much older than they were, but were also the destroyer of their beauty and with ceaseless efforts they have sought to stay the hand of time, which robbed them of this most valuable charm.

Knowing that the homely woman with deep lines and furrows must fight an unequal battle with her younger and better looking sister, many resort to annoying and even dangerous experiments trying to regain their former youthful appearance. This new discovery, however, will do away with all these rash measures, as the treatment is harmless and simple. It is said that aside from banishing wrinkles and making the face plump that it is also a great aid to beauty, making the skin soft and velvety and beautifying the complexion. Many who have followed Miss Ellison's advice look from five to twenty years younger and judging from the number of replies she is receiving daily, people are not slow at taking advantage of her generous offer.

It comes as a surprise that the discovery should be made by a modest little woman in Scranton when our large cities are full of beauty doctors and specialists who have sought in vain for a treatment that would turn back the clock of time and place the imprint of youth on the fast fleeting footsteps of age, but far more surprising is the fact that she is to remain where she is.

In speaking of her discovery she said, "Yes I know there would be many advantages in my going to some of the large cities, but I have made arrangements to give particulars of my treatment Free to all who write me, so that the women in every city and town may have the benefit of my discovery."

This statement shows that she is both broad-minded and generous, and all who wish to banish their wrinkles and improve their complexion should write her at once. Her address is:

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Just state that you want particulars of her discovery and she will send them in sealed envelope, free of charge.



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